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commandments and precepts were decreed and given by the Divine power. As the apostle says: 'Ye are created in Christ Jesus unto good works, which God has before ordained that ye should walk in them.' The good works, the obedience was fore-ordained as well as the miracles and the redemption. Every commandment is made efficient in the Divine purpose and decreed as a means through which the Divine power keeps and saves the heirs of salvation. How dangerous and rebellious to set aside the commands or any part of the plan of salvation, which God has fore-ordained; or who has a right to change the ordinances God has fore-ordained and given to the church by His Son?

To get the truth on the subject of how we are saved by the power of God let us go back to the apostle's day when our Lord Jesus said to the apostles by the power of God. "There was a people kept by the power of God in ages, and the way it was done is the important thing with us to learn, because we know they were kept by the power of God according to the will of God by His own power, in His own way. And we are thankful that God has told us in the passages of the Bible that we are to follow the same pathway which leads from earth to heaven. In it are baptism, faith, repentance, the Holy Spirit, and the commandments of God which He fore-ordained that they should walk in them." No wearing gold, pearl and precious stones, and the like. The people God kept them, the world did not. We know this is the way they were kept by the power of God, living in obedience to the commandments of God. His promises and consummation are true. The way was safe, the gates of hell could not prevail against it because God kept it in His own way; and the people who God

There are some, and not few, who would be willing for God to keep them, but they want it done in *their* way, they would like to say how it should be kept. They are not just satisfied with the way God kept His people in the apostles. They are not content to change the way to suit the customs of the world. They want the fashions, the gold and pearl; they want the body conformed to the world because the heart is not changed, and they would like to leave some of the old practices and traditions that old church which God kept. When they do all this it is not God that keeps them, they are keeping themselves. They talk as though God could keep their hearts as they would have them, but He will not. He will give after the customs and pleasure of the world. We believe *each person* need a conversion that will turn them over to God, to His way. His will is to be kept as He kept His church in the apostles. He will keep His church as He will. By His power and He kept the body in subjection to his will. He kept the whole man, soul, body and spirit. His law was perfect, adapted to the outward man, and the inward man, and the whole man by a highly appointed and unobscured of God, for the redeemed to walk therein. This doctrine of God keeping His children by His own power and in his own appointed way, is the only doctrine that will keep His children. It declares His purpose and His power.

In this is the true doctrine of final perseverance to put our whole trust in God, in His promises, His way; let Him give the faith, the practice and lead His church as He did in the apostolic age; there was no failure, there could not be for all was of God. The commands, the ordinances, all the means, all the ways, all the power was of God, and it was safe and sure for time and eternity. In God's way they made their calling and election sure, because they gave themselves up to Him to work in them the saved pleasure of His will; such is the gospel way of final perseverance, it is the way God has given, tried and proved. It is the way of power, God, and it is through His faith, faith, then, is important to the Christian, and it is the power of God, the power of God, the power of God. Do we believe in the power of God? Do we believe in the way God kept His church in the apostolic age? Do we believe in the good works which God hath bestowed?

primarily that we should walk in them? Do we believe in all the ordinances and commands as the primitive church believed and practiced them? If we have the same path they had it will lead us in the way they were led by the power of God. But if our faith differs from theirs it will lead us in a different way. The great point is to have the same faith they had and to let God lead and keep us in the same way.

Jesus was "the author and finisher of their faith;" their faith then came of God. He gave it and through it He kept them. Dear reader is Jesus the author and finisher of your faith on the subject of baptism? or would you prefer to be baptized in the house while He would go to the river? and is He the author of it on feet-washing, or did some man per-

would you think that you can be kept and saved in a different way? Is He the author of your faith on the Lord's Supper and communion in the night, or does some other power keep you? If God will, you will do so. Is He the author of your faith on the subject of the holy kiss, plianess and non-coercion, or has some teacher lead you to believe you can leave the precepts and teachings of these inspired men and still be saved? Is Jesus, if you will, the author of your faith? Is He the author and finisher of your faith you will not be kept by the power of God as the Primitive Church was. We once more would point you back to the faith, the practice, the way God kept and saved the apostolic church and in the name of Jesus Christ, the Lord God keep you in the Divine power of God, who led us into the way of salvation, we once more call upon you to put your trust, yield your life, your soul, body and spirit into the power of God to keep you in His own way.

BAPTISM
Into Each Name of the Trinity.

BY J. W. STEE

FACTS FROM ALPHA TO OMEGA.

INDEX

IT is a fact that the most distinguished single immersionists appeal to the *habits and practice of the Greeks*, as a correct and reliable exposition of baptism. Mr. Orchard says, "The word baptism is purely Greek, and the Orientals are supposed to understand its meaning. Its import can be decided by the practice of the Greeks" (*Hist. of Foreign Baptists*, p. 304, note).

Dr. Johnson, the distinguished Baptist missionary says, "The Greek people certainly understand their own native language better than any foreigners.—We must therefore believe that their practice, whatever it be, affords a correct and indisputable interpretation of the Greek word." (Jamieson on Bap. p. 23).

Mr. Campbell says, "It is certain they ought to understand their own language best" (Campbell on Bap. p. 431).

Dr. J. R. Graves, one of the finest scholars in the world says: "The scholars of this (Greek) church, and it has many distinguished ones in every century, such as Cyril, Basil, Chrysostom, Adimianus, Gregory, John of Damascus, Theophylact, Zozares of the twelfth century, certainly understood their own mother tongue far better than any men who live in this age, and they could not have been in ignorance of the simple vernacular, that they used only, not only concerning the common affairs of life, but in their sermons, religious instructions and church rituals. All the scholars, and commentators, and historians of this church from the fourth century to this, with one voice testify that to im-

... or dip, is the primary and physical cause of *leprosy*. With this testimony we have seen the invariable practice of this church accords. Can a more conclusive argument possibly be framed? We submit it to the verdict of the Christian world" (Graves and Dilsen's *Dilemma* p. 312). We accept this argument as unquestionably sound, but does it not prove too much for Dr. Graves' single backward immersion? Will he abide by its final conclusion?

and accept the Greek practice as the true import of *baptis'm*. All these Greeks adduced by him in support of immersion, not only believe in immersion, but that it should be performed into EACH name of the Holy Trinity (by a forward posture). They believe in nothing short of trine immersion, and their "invariable practice," to which he alludes, has agreed with their faith, in harmony with the primary meaning of *baptis'm* as given by Liddell and Scott, Dougan, Passon, Brechechaffer, Coates, Gurn, Root, Palm and others. The scholars of the Greek and Oriental churches have always regarded single immersion as much a compound or innovation as affusion itself (Moschis's *Eccl. Hist.* cii. 11, p. 2, c. 3, sec. 11).

EPRILEU

It is a fact that the most prominent ecclesiastical authors and writers of later ages, have required immersion into *KUCH* water as the basis of the Trinity on the practice of the ages of the church. Among these may be mentioned the following:—*Justin Martyr*, the fathers of the church of England, and authors of the "Dictionary of Doctrinal and Historical Theology" (pp. 74, 75). Whiston, the translator of the works of Theophrastus, and professor of mathematics at Cambridge; *John Calvin*, the author of *Commentaries on Apostolic Constitutions* vol. 5, pp. 389, 400. Henry, the author of *Christian Antiquity*, William Palmer, in his Essays on the "Orthodox Communication" (1855, Diss. sec. 8, p. 122). Dr. *W. G. B. Beckford*, in his *Tracts* (vol. 1, p. 335). Mr. Reeves, *Scriptural Grounds* (pp. 75, 76). John Girard Vassas, (see *Wells*) His *Inf. Rep.* vol. 2, p. 434. Robinson says, "It is not a question of the mode of baptism, but of sprinkling or pouring before the Reformation; (A. D. 1517) for, till after that period, the ordinary baptism was true immersion" (Robinson's *Hist.* of *Chr.* vol. 1, p. 148). Dr. Wall says, "The way or form of baptism, or plunging the baptized person therein, is not a matter of great consequence, but the substance of the sacrament is the general practice of all antiquity" (*Hist.* of *Inf. Bapt.* vol. 2, p. 419). Dr. Cuvages; "The party to be baptized was wholly immersed, or put under the water, and the custom of those times—"

***** This immersion was per-

three times, the person baptized being three several times put under water;—one which Binsley and Scaconen will not admit. The first time is called baptism by Christianly pious (pp. 156-157) — "Anglican" says, "They not only administer baptism by immersion under water, but also repeat this three times." This is the second time. The third time, there, from the first institution of baptism by our Savior, others esteem it only in indifferent circumstances or ceremony, and may be used or omitted, without detriment to the efficacy of the sacrament of Divine appointment" (Apostle's chr. vol. I, B. II, sec's 6 & 7). (In referring place read the whole of this chapter carefully.) Strongs of the same opinion. "The third time they speak of trine immersion in the universal context (Du-Fin's Eccl. Hist., vol. III, p. 620. Chrysostom's Hist. of Pontus [pp. 82-83]. Mr. Champlin's Hist. of the Church, pp. 192-193), and continued for a long time" (see the numbers' Cyclopaedia). Hornebold writes, "In the primitive ages, the practice was repeated by three immersions, and continued until the middle of the sixteenth century" (Rites of Catholics pp. 187). Yenn says, "We are baptized into each of their names, we therefore surrender ourselves in faith and obedience to all the commands of Christ" (Yenn's study of Man, p. 160).

QETA

It is a fact, that all the early fathers and writers, who have attempted to describe accurately the mode of Christian baptism of the universal church of the first ages, maintain that it was immersion into EACH one of the Trinity.

Cyril, of the fourth century says, "After they had made profession of the Father, Son and Holy Spirit, they were plunged three times in the sacred font" (Nestle's Hist. of Bap. p. 157).

were plunged three times into the water" (Du-Pin's Eccl. Hist. vol. p. 222). Basil of the same age says: "By three immersions and by three invocations, we administer the important ceremony of Baptism" (Idem vol. 1, p. 242).

Gregory Nyssen of the same century says it is done "by dipping the person under the water three times" (Idem, vol. 1, p. 261).

Ambrase, of the same century, says: "Thou wast asked 'Dost thou believe in God the Father Almighty?' Thou saidst 'I do believe,' and wast dipped, that is buried. Thou wast asked again, 'Dost thou believe on our Lord Jesus Christ and his crucifixion?' Thou saidst 'I believe,' and wast dipped again, and so on, buried with Christ. Thou wast interrogated the third time, 'Dost thou believe in the Holy Spirit?' Thou answered, 'I believe,' and wast dipped a third time" (Orchard's Hist. of Foreign Baptisms, pp. 44, 45. Bingham's Antiqu's of the Chr. ch. B. 11, cc. 7, sec. 11).

strom says: "We are thrice dipped in the water, that the mystery of the Trinity may appear to be but one, and therefore though we be thrice put under water, it is reputed but one baptism" (*Chrystal's Hist of the Modes of Bap.*, p. 72, 73).

Clement of Alexandria, who was born about A. D. 150 and died about A. D. 220, says: "Ye were three immersed" (Weisberg on Ban. p. 328).

Tertullian, who was also born about the middle of the second century and wrote A. D. 200, describing the practice of the general church in his apology to the Emperors, Senate and people of Rome, says: "We are immersed three times" (Tertullian's *Ecol. Hist.* p. 134).

Nicodemus describing an interview between Tiberius Cozaz and Nathan a disciple of Christ soon after Pilate's letter to Caesar regarding the resurrection miracles of Christ," says, "Tiberius in a rakes 'What kind of faith is God's faith?' and the reply was 'such a faith I have been taught is that each one must believe that Jesus Christ is the son of God, and in such faith he should be baptized three times under water.' Three months after Tiberius * * * and his nine Minister were baptized into the name of the Father, and of the Son, and the Holy Spirit" (*Book of Nicodemus*).

St. Nory—Terzintian says, "Thierias, under the name of the 'Sovereign Pontiff,' is the head of the world, where his doctrine was enounced to him from Palermo, where of first began, accompanied with the Senate, being officially received by the Pope, and the Senate, and the clergy, but had not proposed the measure, rightly said that the Senate continued in his opinion. I forbade him subjects to present the Christian religion, and the Senate, and the clergy, and the people, that the Pope himself, being so great an ecclesiastical, might appear every where in the world" (Ecclesiast. Hist. Hist. B. 2, c. 10, p. 100). Terzintian says that the Senate of the Pope received the following points as stated by him:—1. Terzintian might have taken his oath, and the Senate in expressing advice, and the vote and acts of every day were constantly set down. 2. He observes from Suetonius, that Thierias scorned the Senate with contempt, and the Senate, and the clergy, and the people, of great or little concern. 3. He observes that Thierias often took his notice as the Senate desired things against his own will, and the Senate in expressing advice, and the vote and acts of every day were constantly set down. 4. The Senate refused to rank Terzintian among the great set of a complacent

Thierius, who had before refused direct homage, recommending that no justices of his should reside in his temple, unless for transient; he might probably therefore suspect that this proposal by Thierius, who never spoke his mind in plainity in anything, to ensure them, he could not attribute this kindness to any one, which Thierius had foreseen to be paid himself, without making that person greater than Thierius. 5. It is not probable that Pausanias would have lost so reasonable a thing as the crucifixion and resurrection of Jesus Christ, when the persons of particular persons were often the subjects of every thing that he could remember under their government is the comparison who sent them" (De la Harpe, *ibid.*, p. 47).

3d ed. of 1784, pp. 105, 106).—Should any one be able to ascertain that the testimony of this last author is not strictly reliable we will thank them much for the information).

(To be Continued.)

COME TO JESUS.

1997, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

[illegible]

of God.²
 2. my fellow sinner, is not at true of
 3. "The God in whose hand thy breath
 4. had where are all thy ways, thou hast
 5. glorified!" You are a sinner;
 6. all enormous guilt hangs upon you.
 7. God's love all your sins are written
 8. down. You cannot get rid of them.
 9. You are labor for thousands of years.
 10. All could not atone for the least.
 11. All could do would only be your duty.
 12. Every today's debt still hangs yester-
 13. day's where it was. And were you in
 14. all you possess, or suffer torture and
 15. it would not take away sin.
 16. It cannot be recalled. But there is
 17. forgiveness, free, full, eternal, for the
 18. sinner. Jesus has paid for thee, sin-
 19. ner, purchased with His own blood.
 20. for thee to. Come to Jesus Christ for
 21. Read Exod. 20: 1-18, Psalm 51:
 22; Matt. 5; Romans 3: 10-24, 23;
 23 John 1: 8-10.

is faith more essential to salvation than legalism? Not at all; for one thing commanded by Jesus cannot be more essential than another thing commanded by Him. We go a step farther, maintain that while one thing cannot be more essential than another there are non-essentials in the book of *Isaiah*. Men continue to teach that there are non-essentials in the book of *Isaiah*, but then their teaching is not ruled on *fact*; and until they bring in the facts, they must be patient with

When Mr. Wesley baptized adults, being faith in Christ, he chose to do by true immersion if the person would submit to it, judging this to be the apostolic method of baptizing." (See Moore's *Life of John Wesley*, vol. 1, p. 425).

Over

Lebensbericht von dem Leben
 von den

Joseph im Jahr 1784, "wie jeder der sich
fürs Leben, soll glauben, das Jesus Christus
Gottes Sohn, also glaubend, soll er sich drey-
ßig unser Leiden und apoken, and also
er getauft." (The Anti Nicene library
says this but not in full) (See Apocryphal
gospel, Acts and Revelations p. 254).

ANOTHER interesting letter from Bro.
next week.

man or wolf, and then put on the new man or sheep's clothing; then you will have the outward form of godliness, and the inward power also.—*Daniel Lugo*

The Brethren at Work.

"The Fireburn at Work," will be sent postpaid, to any address in the United States or Canada, for \$1.25 per annum. Those sending eight names and \$10.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

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LAMAR, CARROLL CO., ILL.
JANUARY 29, 1877.

WE can still fill back numbers from the beginning of the year, and wish all subscribers now coming in to commence with No. 1.

A few weeks ago, when the death of JOSEPH WINTER was announced, we got it JONAS instead of JOSEPH. The relatives will please accept this explanation and pardon us. It appeared all right in the obituary, however.

As we shall print another edition of No. 1, it is desirable, that the article giving an account of the Brethren be as correct as possible, and hence if any of the brethren or sisters have any improvements to suggest, they will please send them in immediately, that the corrections may be made in time.

Our contributors, when writing for the **DEATHEN AT WORK**, will save us a good deal of trouble if they, when quoting any passage of Scripture, will write it down as it stands in the Book, using the capital and punctuation marks as found in the passage. When quoting Scripture it is best and safest to turn to the passage and quote directly from the Book.

THE article in No. 1, giving a full account of our people, is being published in the columns of *The Journal-Democrat*, Warrenton, Mo. This a step in the right direction and will be of much service to the great and good cause in which we are engaged, and will doubtless give rise to many inquiries, which if promptly responded to may cause some great awakening in certain localities. We hope other editors will follow the example set by the *Journal*, and many will gladly do so if requested. It will also be quite a favor to us if a copy of each paper publishing the article could be sent to this office. We want to see what is going on, so we'll see keep our readers posted.

I take this method of inflicting the harsh and details of several congregations which I have partly promised to visit this winter, that it will be impossible for me to do much traveling and preaching this season. I am kept very busy from early Monday morning till late Saturday evening, so much so, that I have not been able to do much the other night, and still the amount of work in the office is increasing every day. I am only now and then that I can get time to take a run out to some adjoining congregation on Saturday evening and back early Monday morning. And this is the best I can do at present for my congregation. When I am away they have to get along as best they can. I shall be able to attend to the writing department but have about as much to do now as I ought to do. We both conclude to stick pretty close to our business here, and in case of shoe matters may assume such a line as to permit me to travel easily.

UNIVERSALISM, in the minds of many, is regarded as a very reasonable doctrine, but let that be as it may, on thing is certain, if it had not been for our little book, I could have been Universalist, or something equally as bad long ago. It is the best cure for that vice that I know of. That little book I call the New Testament, and when I read in it, that the wicked shall go away into everlasting punishment, and that they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, as healthful men, we away from the

and said that there is no it. In fact, I was a Universalist. I would be afraid to preach it, for fear it might not be true. Should I preach that doctrine, and it would turn out to be false, I would not only lose my own soul, but would be instrumental in dragging hundreds of others into hell with me. But if I spend my life warning sinners to flee the wrath to come, and it should so turn out that there is no future punishment, then no one is any the worse off after all. I prefer to occupy safe ground.

FREQUENT reports reach us that certain subscribers are not receiving their copies, and that some others get theirs irregular. The papers are mailed here promptly and we are doing all in our power to get a paper regular to each subscriber. But if the paper does not come regularly just drop us a card and we will look the matter up, and if the name and address are not on our book we will state that all mistakes are rectified. The cost of our papers are addressed by a machine, and if the name are in the gutter, right there is little danger of making a mistake, but if any occur, give us immediate notice that we may have recourse to rectify whatever is wrong.

SPECIAL NOTICE.

Q No. 1 of the present volume is printed several thousand, thinking that would be enough to supply the demand, but aside from a few which are kept back to fill back numbers, we have over 600 of buying enough to fill orders, and the demand for them is on the increase. We will therefore be compelled to print another edition of No. 1. This greatly does the project be bringing in a large class of subscribers from many unexpected quarters, and then it is giving the reading people of America a better knowledge of the Brethren's faith and mission.

Now, since we have to print another edition, the more we can print at once the better it will suit us, and the more good we therefore can be done. We would like to print not less than ten thousand if we can get rid of them on the terms offered below, and therefore will give our readers a few weeks to send in their orders, so that we may know just how many will be wanted. The paper will contain a full account of the Brethren as published in Nos. 1, and will be sent post paid.

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50 "	1.0
100 "	1.5

We hope to see orders coming in pretty lively, as we would like to get them all in before putting the paper to press. One friend, who is no member, from North Carolina has ordered one hundred to circulate in his county, and we would like to see many others do likewise. Then brethren, sisters and friends send in your orders at once, and do good in spreading the truth, sowing the good seed, and then "On and on in the work you'll go, and never know, the good that comes from the seed you sow" until the great reaping day when all will be rewarded for the good work they have done.

A LOUDER CALL.

A LOVER *he* is the most beautiful and deeply learned a man struggling against for one of the healthiest and strongest. By this one word suppose that the Lord sometimes is poorly good cannot call *he* *no* land that his demands cannot be resisted by the poor minister. But it is more than likely that the Lord in that case is the Almighty Doldrums, and the inducement of the call is determined by the size of the pile. Of course, the more money the louder the Lord calls. And no money is what they are after, off they go preach for the more congregations to fill. Lord piles up more money—some pillars, and calls still louder. Well, by this way, no man cannot blame so much as he can, for if they have to preach the doctrine, and the doctrine of men the doctrine of the world is the most likely that the Lord is going to catch him, for He does not see anything

Gospel save His soul. If a man is going to preach Mohammedanism, Mormonism, Paganism, or any other kind of an anti-gospel faith, he would better make up his mind to take all the pay for that he can get in this world, for he will certainly stand a poor chance in the

I don't want any one to conclude that
an appeal to assisting ministers who
it is necessary, for it is not right
That preachers should bear the cross alone
And all the world go free,

But then, I conclude that a man can well afford to preach that good old Gospel, whole life in this world, without tribute to these bad money calls, from this fact, that in the next world the *Lao* will more than pay him for the good he has done.

But to tell the sober facts in the case I am opposed to attributing these calls-as they are denominated, to the Lord. He has never committed the Gospel either to *re-vel* and *non-human* language as the vehicle by which His will is made known to men and women. The spreading of the truth is in the hands of the church, and the children of God leave their duty in that respect from the Word because all that has ever been revealed to man, and is now known, is in the Word, and everything we know about God, about His laws and designs were obtained

either directly or indirectly from the writers Word, and said, from that the man or woman in the land who has been made free by his recovery from sin, does find in him, who is offered a large sum of money, to tell the truth that at the Lord's will-rolling back, is to oppose either the Bible teachers to preach to us where there is no money, or that the Lord by direct means will like to send forth His servants here, like to them, give the Lord's word to all the good there is about, I seriously object to placing that as the Lord's account about which the Bible is silent as the grave. If such a person thinks the big salary is the Lord's offer, he takes down the veil, and says, "I have come to claim it," and disavows from heaven just as though the Lord was each a respecter of persons that He would talk to preachers and not to the laity. If the will of the Lord cannot be proven by the Word, then there is no way trying to force Him to do what He wills, and saying, "I am glad that you know all we know about God and His revealed will."

THE DUNKE

"DUNKERS," says a correspondent of the Cincinnati *Commercial* from the German river tunkin, to dip, dunk, a word used in familiar, conventional German. The German Baptists immerse their converts in a manner wholly peculiar. They take the convert down to the water's edge, always to river or running stream, none of your sun-bathed lawn church eisters, and have him kneel down in the water. The preacher takes him by the back of the neck and dips him under the water three times, each time saying the words, in other words, I baptize thee, into the Father, Son and Holy Ghost. They have a motto, once for most, three times in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost, thus giving him a triple or true baptism. He

The men of the church just the other side of the middle, wear both hair and be quite long, and look like pictures of old Bible patriarchs. They wear hair and beard because the pastor and 'ostles did, and are forbidden even their hair short or to shave it.

The religious ceremonies which particularly distinguish this form of Christian churches, are kissing, washing and foot-washing. In various places in the New Testament the "kisses" and the "lie of charity" is mentioned; therefore, when these brethren and sisters meet at church they also kiss hands and kiss. When a brother comes into church he shakes hands with a kiss to all the brethren, a sister does the same. I confess it nearly upset my dignity to see these gray-bearded fellows come in and kiss one another with a sounding smack, all around, and say any one could get used to it though. The brethren kiss the brethren and the sisters kiss the sisters.

But they never kiss across.
In the matter of greeting each
one bows with the holy kiss, the other
bows with the same as some of

members have a weakness against killing colored folks, it is "considered advisable" that the colored brethren put up with that weakness for the present, and excuse the holy kiss until such time the white brethren become stronger in the faith.

The Gumbo Baptists take their children to church, babies and all, in new pioneer fashions. There were people in the little meetinghouse from seventy years to six months old. The old Dutch women have the postcoastal, pretentious faces of their own, but the baby faces are new. The young men and the youngest, are all fair and sweet-looking. There sat a venerable grand-mother with many hair and curls, fair face and hair, a beautiful young mother with her baby, the youngest light-skinned Dutch baby, a perfect picture of the Malinno and child. And if you'll believe me, even that Dutch baby wore on its face the Danker's

You Won't be surprised that the Daisies are a little bit more than just a name. They're a dress, too, and one that's sure to draw attention. When I tell you how they dress, Their dress-up costume is a plain-cut, collar dress, simple, and a gray elastic waist-buster. The main dress is of the very plainest cut. Only think of it, friends. So simple we could sew and all suddenly wear everything enormous and nice, flares from our dress and from our feet, and have no more over-kicks, tight corsets, tight bras, tight shoes, tight coats, tight breeches, tight skirts, no pearl powder, false hair, false or false breasts, no worry and heartache, and wishing to dress as well as to be warm or that one, and no wicked cut or spite in our heart because we can't do it; suddenly to throw all this rubbish aside forever, and to simply untangle

contentable. The very thought of meekness in a woman's heart tends to fly as far as the Devil and his angels are concerned. It must be something like the presence of simple faces of those women which make it almost pleasant to look at. It appears to me I never saw so many silk dresses together in my life as I saw in a Cincinnati congregation last Sunday, and among all these elegant ladies, I failed to see one face so serene and fair as that of the face of the young lady who sat next Sunday in the rule book section. It must be there is some bad spell, too, in a straight, light colored dress and gray suit bonnet, for the young Drunkard girl, who mostly wears a black dress, looked coarse and common.

REMARKS.

The above, clipped from a back journal of the day, is a specimen of the kind of newspaper mauling to which our people, being made up principally of amoment and misrepresentation. We print the article by request for the purpose of calling the attention of brethren to the propriety of giving no aid to such a paper, and thus a more extensive circulation, and to better inform the reading people of the country. Newspaper reporters have been misrepresenting us so much, that false ideas, regarding our faith and practice, are almost stereotyped in the minds of thousands who know nothing of us, and by them we are supposed to be ignorant, bigoted, and fanatical religionists. They are not aware that our faith and practice are founded on the proper and legitimate interpretation of the New Testament Scriptures. Injustice to us, however, has not ceased by all newspapers, for many of them have frequently published whole reports of our pacification and peaceable proceedings, and have thus done much to bring our setting on fire the burning in a more light.

There has never been published work, giving a correct account of our faith and practice in the fulling part of our land as ought to have been done, and for that reason many newspaper reporters do not know enough about it to give the public much correct information about our distinctive features, the object we, as a religious body, have in view. If more efforts were made in this direction, much good would easily be accomplished. Many brethren and sisters are availing themselves of excellent opportunity offered them, and are now entering hundreds of No. 1. of the present volume all over the country thus giving the world a better chance to know more of us, and in this way truth will be able to stop some pests as they are busy at work misrepresenting

and then, when people hear and read these erroneous reports, they will not believe them. The only way that we have to meet error is with the truth, and the more the truth is preached and published, the less error there will be.

Truth is the only thing that will
error, and that will do it effectually
we only put the truth to work. To
see to it that the truth has a wide
evolution, that it may crowd out and
the place of error.

The closing part of the article which we have copied, is worthy of a careful consideration, and shows that from a health standpoint, plain dressing is superior to the fashionable and foolish of the age.

CHIPS FROM THE WORK-SHOP

—“Preach the Word,” Yes, the word which God’s Book says. Preach the Word, first last and all the time, and against all speculations and vain philosophy; for the souls and hats. Preach the Word, and there will be no time to tell ‘their’ fables.” Again we entreat you to PREACH THE WORD, and continue to preach it.

—Scher, thoughtful men and women look at the quality not the quantity of the reading matter in a religious publication. They are not asking themselves, "How much wrapping paper can I get for a certain sum of money, but what the paper does the paper bring to me and other people. This is the real question of the matter."

—The doctrine of Christ comes with authority. It does not need to be as good as any other system, comes claiming to be *right*; and this excludes the possibility of any other truth being *right*. The very fact of being right stamps every other religious system as being *wrong*, for God has one doctrine on earth, and that is the doctrine—doctrine which stands *alone* all others, and will ultimately triumph. Let believers in this doctrine stand and rejoice.

—As an excuse for dancing, Jerome-pretending that we are told "the young must have pastime *raisonnablement*." There is no "must" anything that requires the compromise of truth and virtue. How cunning! I hear the young disciple of Jesus say his weekly assignment: "I am under control of Claris; I cannot reveal you, nor spend my time in folly. I honor my Savior by a chaste and godly conversation since I have bought with a price."

—The great question with many of clergy is "What kind of a gospel I preach, that the people, saint and non-saint will command? What will fill their purses, pay the debts of the church, and the most money for missionary purposes, increase my salary, etc.?" Such men must keep their eyes open to the chance. They must be very careful what they preach lest somebody be offended, and the minister lose pecuniary standing socially. Certainly this is a selfish motive. It is far better to preach the gospel of Jesus Christ and let free.

—A saloon virtually says: "I am salacious; I have set up to make you regret, melancholia, viduious, orgiases, blue-eyes, red noses, rages, agonies, whettedness—crime of every kind character. I am a place of gaudy swearing, smoking, tobacco fitted conversation. I mean to hold thrilly with all my might, and hold carewily with the bodies and souls of men." Sad picture! The reality much worse.

—Some men contend there is no devil. This no-devil doctrine makes the veriest fool mad, and, and the true laugh, but no one is comforted with sort of stuff. The scoffer is deluged and the skeptic grin, but who repels? A man once stripped his feet bare in a rain and walked boldly up to a preacher and remarked, "There devil!" The preacher, pointing to the man, replied: "There is, for *thine* track fresh in the road." How do we see his tracks in the mud, for a heret of *manly* places.

THE LANCET.

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The Brethren at Work.

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HEAVEN.

For the Brethren at Work.

TO night shall be in heaven, no gathering

Shall ever that glorious landscape view come—

No more shall those radiant spheres of these Brethren

That breathe their fragrance through celestial

Heaven.

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dignity of eternity. The last enemy to be

destroyed is death. There is an end to

God's work. He is always producing

and re-producing, creating and re-creating.

The whole heavens above us, and the earth

below us, the rocking waters which

constantly streaming along through the

narrow gorge of mountains and valleys—

all these are but mere picturesque of

God's work. When we once cross the

Jordan of death, as it is called, then shall

we only know and see the mighty won-

ders which have been wrought by the

Almighty. If then God has been un-

ceasingly and constantly at work, here

and there and elsewhere; if there is no

limit to His work, ought this not to tell

us, that so should be more eagerly at

work in the Master's vineyard? Has-

le not commanded us to "occupy till He

will come?" Did he not say, "Go ye

into every city and evangelize, and say,

O my brethren, ask yourselves the

question: "Am I a worker for God?"

Do I labor to bring souls to Christ?"

We profess to be a "peculiar people,"

possessors of good souls. We

profess that none will be saved, ex-

cept those who believe and obey the

Lord Jesus. Do we believe it? "Faith

without works," says the apostle, "is

dead." God has sent us into the world

to work, and let us not shackle our

energy a single moment until all are

pointed to the Lamb of God, the Re-

deemer of the world. Oh, may God

grant that we may not come to arm-

ist, but that we may be able to say

we all learn, by a blessed experience,

what it is to be saved by grace divine!

W. WHEN WE SHOULD BE.

2. We should always be. God's

workers are never idle. On the Sabbath,

through the week, late and early, ever-

where, God works full, in their heart and

drink to the glory of His Father's Will.

The Sabbath to them is only a day of

rest from physical exertion. As regards

holy and divine things, God's workers

have learned to "eternally enjoy

themselves." Just as the little man wear

the very same colors, on the Sabbath, they

do through the week, so God's workers

are not only good Sabbath Christians,

but they are good every-day Chris-

tians. Away with those Sabbath Chris-

tians! They are only clogs to the wheels

of Spiritual progress. On the Sabbath

they are great evangelists; but the ly-

rics of the Lord God, when all is in

flow, cannot be too often sung for God;

but just as soon as Monday comes, their

long Sunday fires must be left

aside again.

How many of you can you bear to

be thus limited? O earth! how com-

est thou bear such miserable creatures upon

thy bosom? God pity the Sabbath

keepers! May some of the readers of

the *Brethren at Work*, guilty of only

being Sabbath Christians!

We are to be a "light to the world,"

at all times. "A city, that is set on a

hill, cannot be hid." "Let your light

so shine before men, that they may see

your good work, and that they may

glorify your Father which is in heaven."

W. WHEN WE SHOULD BE.

3. We should be, for Christ's

sake. Paul said, "I count all things but

loss that I might gain Christ." Nothing

was so near for Paul! All he cared

about was to "know Christ and the

power of his resurrection, and to have

friendship with him in his sufferings."

He felt in his own heart that he was

not a great sinner, and that Christ had

done much for him. That is just the

way every one of us ought to feel. Christ

has done much for us, and we ought to

feel that we are not a great sinner, and

that Christ has done much for us, and

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PASSIVENESS.

SELECTED BY JOHN K. SHIVELY.

S HED not a tear o'er your friend's early bier,
When I am gone, when I am gone;
Said if the above telling bell you should hear,
When I am gone, I am gone.
Weep not for me when you stand round my grave,
Think who has gone His beloved to save;
Think of the crown all the reason'd shall have,
When I am gone, I am gone.

Plant ye a tree which shall shade over me,
When I am gone, when I am gone;
Sing me a song if my grave ye should see,
When I am gone, I am gone.
Come at the close of a bright summer day;
Come when the sun sheds his last lingering ray;
Come and rejoice that I thus pass'd away,
When I am gone, I am gone.

Praise ye a rose that may bloom o'er my bed
When I am gone, when I am gone,
Beneath not a sigh for the blast early dead,
When I am gone, I am gone.
Praise ye the Lord that I'm freed from all care
Save ye the Lord that my bliss you may share
Look ye on high and believe I am there,
When I am gone, I am gone.

CHRISTIANITY VS. SECRET SOCIETIES.

MAN is free follower of Christ, one who has taken the name of Christ upon him, take the name and obligation of secret societies upon himself? We think not for the following reasons: Those who believe that they have been delivered from the power of Satan into the kingdom of His dear Son, how can they ever allegiance to the "Mist, unsifted, untried master" of the lodge, which exists in one common brotherhood, the so-called Christian, infidel and atheist? If the Christian is to be infidel in solemn obligation of brotherhood, it does not elevate the infidel but it does degrade the Christian; for he must deny his Christ when he enters the lodge. He must not bring his religion into the lodge, but he must leave it behind him, as the Christian must leave Christ at home when he goes to receive the benefits at the brotherhood composed of believers and unbelievers. Will they take heed to Paul's admonitions in 2nd Cor.

“By ye not unquently asked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part concord hath between us and unbelief? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”

Will the professors of the Christian religion, who belong to the Lodge give heed to the apostle's admonition: "Can ye pruned to others to join the Church, who have not been pruned themselves? thereby become half-brothers to the cold intensity? even they pay for the Holy Ghost and the Word to convert sinners, when they refuse to leave Paul of their own brethren, and to enter in the church of the Father, the Son, and the Holy Spirit? I know persons who say they see no advantage in joining a church which holds large numbers; as they would be half-brothers to the lodge, and not full members." I have no objection to the workings of the lodge in this article, but will simply say that it is a religious society. It is not Christian, nor Jewish, nor Mohammedan, but all these combined—take all to the Grand Lodge above. Just think of a minister of the Gospel being in an upper room, and the Tyler with his sword guarding the door for his congregation, and the members of the lodge with wildernesses; making a Christian less prone to God in behalf of the lodge, purely owing to the name of Christianity because it would be an offense to his brethren, because he is not being his brethren, and thus into the lodge.

dealings with their fellow man? or are they governed by the annual meeting of the grand lodge? **D. GARR.**

STRONG DRINK.

BY HERBERT NICODEMUS.

The use of, and the traffic in, strong drinks impede the progress of the Christian Church and the spread of the Gospel.

EXPERIENCE and observation have demonstrated beyond a reasonable doubt, that at least two-thirds of the moral and social evils afflicting society are due to the use of alcoholic beverages.—They also neutralize the efforts for the amelioration of the condition of mankind; though the efforts and the means for the religious, moral and intellectual development of our people have been numerous and important, yet all must admit their disappointment as the result attained. After all they have been as unsuccessful as archery as could reasonably

expected considering the adverse circumstances and influences by which they have been surrounded. Notwithstanding churches and schools are open, and the Gospel and Bible are employed to preach the Gospel and as teachers, colleges, academies and schools, and hundreds more to visit people at their homes and in the streets, and to distribute millions of tracts and thousands of Bibles have been spread broadcast over our country, and the Gospel preached, yet ungodliness, vice and crime are rampant, and the people are without Christ or hope in the life to come. The principle, if not the sole cause of this state of things is the use of strong drink. The habit of drinking has made the hearts of the old young and, and propagates ungodliness, crime and sin. There is nothing akin within the whole realm of nature that produces such a state of affairs as the use of strong drink. It is like alcohol. Its essential properties and nature are such as to carry its victims beyond the reach of all good influences, and to make them slaves to its power. It tempts the senses of its victims, deprives them of reason, and renders them incapable of rational and religious influences.

son and piety are incompatible; their relations to each other are as fire and water or as acid to alkali. To talk to me of a strong drinker who is a Christian, or of a woman who abuses the sublime truths of Christianity, who are under the influence of a strong drink, is like talking to me of a man who is a Christian and who is drunk before supper. The use of strong drink tends to destroy every personal, social, and religious virtue. As a learned physician said: "The devil first blinds with a hair, and then with a cart-wheel." The man who has been drinking intoxicants is bound with a cart-wheel, and as he goes on drinking, the wheel soon becomes a chain that cannot be easily broken, but binds him to the chariot-wheels of Satan. Thousands of good men, wise, Christian men, have been ruined by the use of whisky; pompous, ambitious, and world-wise men, whose powers have felt by the potent power of strong drink. How many clergymen of every denomination have been stripped of their divine office and Christian character by the use of wine, and have passed on to the drunkards' grave. Our sons are safe who temper with it.

"We are not worse at once;
The course of evil begins so slowly,
And from such slight weaver, an infant's hand
Might stop the loom with clay,
But let the streams grow wider, and philosophy
As, and religion too, may strive in vain
To stem the headlong current."

Strong drink has always prevented the progress of truth and religion in proportion to the extent of its use. It has continually robbed the Christian church of its converts, and shown it of much of its power for the pulling down of the strongholds of sin and Satan, and the establishing of Christ's kingdom. Almost every one can call to mind one or more who, for a time, ran well the Christian race, but were finally overcome by strong drink.

Stonewell, Pa.

CORRESPONDENCE

FROM DENMARK

Assens, Jan. 28th, 1877.

BELOVED BROTHERS:—We continue to work in North Denmark, and have a good opportunity to keep meetings and senter tracts. The interest to hear and investigate is good among some, while others are careless about the matter. To get the people to see that the New Testament is the only rule of faith and practice, is a hard work, and takes more than human help; for people here are too ignorant to hear and understand their own language, in its grammatical construction.

A recently received letter from a preacher in the church our first sister belonged to, will show how people stand in regard to the truth:

Dear Brother Hays—I recollect to have promised to write to you, supposing you to be at home. I will proceed to write. First, I thank you for your visit to our place, and for the interest you have taken in relation to the Baptist Association. I have held meetings round in the country since I saw you last, and it is true that not a few small abuse outside of any church. It is also true that I and some others have been in the habit of speaking of men with some church; and in such a way that it could be to the glory of God. I do not know the Brethren here ever been among them; but according to their treats, their life and practices are unbecomingly and unworthy of the name of disciples and servants of Christ, we are told: "You are my criminals if you do whatever I have commanded you." But two things, which I expect that this church requires, will make it shameful if many of our Brethren are not doing them:—First, that they have nothing against True Intemperance, but because we have once received baptism (single immersion). The next one is subject. Not because we will not heartily submit to any sect, all the word of God is our rule, and we will not be led away, but because the Word of God does not state anything of a peculiar dress. If the Brethren dare and can communicate with such who are baptized, and who do not only have peace in their baptism, but also have peace in their hearts, and are not meeting the rule, and if they can

have to see wear our simple clothing exempt from such things that God's Word testifies against, then I am sure that a church can be built up in this land. I am sure that we will be well satisfied. Indeed I would be glad to see no more more in a church; that we could grow to grace and walk in the Lord's ways. You know I have some scruples, on the origin of the church of Christ, but I would not insist that a Church, First, for some one ordained, had limited with them in the start, or it can be relied on truth that you stated that no such succession is the basis of our faith. I am sure that Baptists speak of them of course no more, but I do not think we should keep His commands. Here you have a picture how matters stand, and you will make me glad by sending me no answer. Should it be so that we can unite, or are we to remain as we are? I am sure the Lord help that we may be gathered in His heavenly kingdom never to part. Our love to you.

REPLY:—*C. C. Eskildsen*:—Dear re-
deemed in the blood of Christ. Grace
mercy and peace to you through faith in
the crucified One, be with you and yours

Your long expected letter is at hand and found me at home. Had just arrived from another trip to North Dakota. But as I did not hear from you and as my health was broken down considerably, I returned without coming to see you. I am obliged for your quickness and shall answer it as I best can. You are aware that the Brethren have increased, or disciplined, save the New Testament. They pay more honor and respect to its teachings, and consider all its requirements binding upon them than any other church I know. Our command is not as essential for them

another. But as you do not know them, you must compare the traits and what I have told you with the Testament; and this comparison, it seems to me, will satisfy you. Now in relation to these two points. You want us to let you keep them as you have them and still take you up as members. I would desire some further information before I can answer you on that.

1. Do you consider your baptism to be fulfilling the commission, and the "one baptism" He commanded His

2. If not, suppose we receive you as members, with your baptism, and you, in course of time, should see that it is wrong, and ask to be baptized, would we not then stand in your eyes as such who had fellowshiped you without baptism? Would it not be to admit open communion in the church with unbaptized people? and would that not be more than

In relation to non-conformity to the world in dress, in life and custom, will you then keep to what you now use and maintain is right according to God's Word? Will you never change it after the manner of the world, even if it should be ever so contrary to fashion? or will you continually follow the world to a certain extent?

[illegible]

Yours, lost in Christ

CLEANING

From Nimcon Longanetker.—The Zion church, Mahoning Co., O., has recently had a refreshing from the Lord. Bro. Ed Yoder and Bro. Shively were with us and labored faithfully for the Master's cause. Our little band was made happy to see twelve souls come to Jesus. May they hold on faithful to the end. Mahoning Co., O., Feb. 13th 1892.

From M. Kintia.—It is supposed that our church (Chippaway, Wayne Co., O.) numbers about three hundred members. Ministerial force, two elders and four in the second degree. Our territory is very large, and we have been notified that there will be a move made to form two congregations out of the present one. As a body we have been preoccupied the last few years, about forty persons having been received into the church the last year. Though there have been rejoicing on the part of angels and encouragement among the saints, we have had the dark clouds also. Our quarterly council was held yesterday, and we can say that the Spirit of God seemed to prevail, brotherly love being manifested to the full. The Lord and his angels are here, and we have cause to rejoice.

From Leonard Stephens.—**HEDDING:**—As good matter as is found in the **BROTHERS AT WORK** ought to be put in pamphlet form, so that it could be handed to the neighbors to read. In its present form it wears out too soon. I am sure there is a brother who loves to hunt up the scattered sheep and comfort them, let him come here as there are only

few members in this community and they would love to hear a brother preach. If any one will come to our relief, come to Vincennes, and from there to Shoal's Station, Ind. Shoal, Ind., Feb. 3d, 1877.

From **St. W. Wripe**, **NOTHER**
 Moore:—I permit me to give your my
 readers an item of church news. I left
 home on the 13th of January went to
 Millinaw Congregation, Piquet Co., Ill.,
 where we had a meeting of the church
 and conference. About 100 persons
 There were eighteen in the congregation
 commended by the Lord, in the Sauganomon
 River. The Brethren in this congregation
 are very active and zealous. The rulers
 were all men and the night before the
 time, had said our congregation be-
 came larger and more interesting. I
 next went to La Plaze. Spent thirteen
 days; preached at two different points
 and was very successful. The Brethren
 are alive to the cause of the Redeemer
 and the Lord blessed our united ef-
 forts to the conversion of thirty-two
 more, making fifty in all. May the
 Lord continue to bless the efforts of
 all the members in these congregations
 who were so kind. I am doing all I can
 to have them take the BROTHERS AT
 WORK. I do not take pains to send to
 you, but let it up, and all say they
 are very glad to hear of the success
 not only take it themselves but have
 others do likewise. This leaves me at
 work in the Spring Creek congregation in
 the North part of this State. May
 the Lord continue to bless the efforts
 of all the Brethren.
 W. Wripe, Piquet Co., Ill. 10th 1872

From Carrie L. Hoelky,—"Dear Editor: The two papers you so kindly sent me were duly received. I am pleased and surprised that I am so kindly praised with much interest. But while I remember to thank you for sending them, I remember my promise to you that I would not publish them. I am glad to see my lack of faith in the *BUTLERIAN* at Work is not a media thing which controversy will be carried on which generally results in more harm than good. For how can there be true objectivity if the publication is not judged in criticism and fault-finding? I thought that a paper does more good in general when there is no attempt at controversy. I would like to have interesting church news to send you but I am not sure I have enough to do so. I hope here does not decrease very rapidly as we have only a few members here so we make a small congregation. I read with interest the remarks in the last number of the paper in regard to the door of the church. I am sure that the publication of them may result in more good and improvement in those who read them. Finally I close by wishing all the editors of the *BUTLERIAN* at Work success in their undertakings. Yours in brotherly love. New Market, Md. Feb. 10, 1907."

DIED

SPRINGFIELD—In the Middlefield chapter, Central cemetery, 711 N. Fifth, 1877, sister Catherine, wife of Bro. Samuel E. Spaulding, aged 56 years, 11 months and 21 days.

Her disease was cancer in the breast from which she had suffered since the first of September last, but endured it with such Christian patience. She has been afflicted more or less for some years. In sister Catherine's death her husband has lost a loving companion, the children an affectionate mother and the neighborhood a kind and sympathetic neighbor, one who was loved by all, and was fully demonstrated by the vast concourse of sympathizing friends assembled at the funeral. She leaves a husband and eight children. The occasion was

HINEHART.—Near Waynesborough, Pa., February 185, 1877, traced Lewis Hinehart, age

The funeral procession of over one hundred carriages beside a number of persons on horse back, gives an idea of the sympathy of the community in this sudden bereavement. The solemn service was held in the Price's meeting house, and the sermon preached by brother Daniel P. Good, from the words: "The day the Lord is near, is near, is near, and heareth greatly." —*Sep. 1: 18* D. B. MASTERS.

THE BRETHREN AT WORK
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THE BRETHREN AT WORK.

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Lynch, Carroll & Co., N. Y.

LANARK, ILL., MARCH 6, 1897

We have now mailed the reprint of No. 1 to all those who ordered, and hope they will make good use of them.

BRO. HENRY MARTIN, one of the members of this congregation, has been quite

We have had several calls for Br. Houshoun's *Tune and Hymn Book*; in as the work is out of print we cannot fill orders for it.

NEXT week we expect to commence series of articles by brother J. W. SMITH on *Non-conformity*. Part of the copy is now in the office.

BROTHER J. T. MEYERS is here with us at present, and is holding a series of meetings in the Brethren's meeting-house here in town. The congregations are large and the interest good.

SOME of our readers are sending us the names of a number of members who are not taking the BROTHERS AT WORK. That is right, send them along and we will send each one a specimen copy of our paper.

JUST as soon as we get a little time, and have the space to spare, we desire to have a friendly talk with our readers. There are several important matters that greatly concern both them and us over which we ought to have a little talk, and thus become better acquainted and mutually benefited.

We take pleasure, this week, in giving up the entire paper, editorial department and all, to our contributors, and hope our readers will be much pleased with the general contents. They having kindly favored us with much good copy we thought they deserved a hearing, and gladly give them room. We do not want our contributors to conclude from this that they need not send more copy, for we will continue to need a regular supply.

AN OINTING THE SICK.

65 P. H. MULLER.

As it is our object, in the Bulletin at Work, to encourage the Christian in obeying all the commands of the Gospel, we will, when circumstances permit, point out the importance and blessing in keeping all the faith and practice of the primitive church as means of grace. For the present, we ask attention to the command of the apostle James to "visit the sick."

To those who feel a desire to obey the will of God, as accepted by the primitive church, we only can give clear authority from the inspired apostles to follow the true work and the means of Gospel sanctification. Many preach and seek sanctification without obeying the Gospel commands. But we teach Gospel sanctification only by Gospel means. It is God's will that we must obey Him. He has the right to do as He pleases, and when we learn how He sanctified and saved the church in apostolic times, we are perfectly safe in seeking the same sanctification in the same way it was obtained thus; hence our honor or to persuade the Christian to come before God in every means of grace, even in the most gross of obedience in the sick and dying hour. We have no doubt that He will have men in covenant, to trust that He will bring us to God and the Spirit within. There God appoints some of the means of grace and sanctification to

meet the wants and condition of His children, in giving the command to anoint the sick and pray for them.

In James 5: 14, 15, we read: "Is any sick among you? let them call for the elders of the church; and let them pour over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

1. Here is a religious ceremony, which gives it all the authority any command can have. Baptism is to be done in the name of the Lord, which gives it the strongest claim on the believer. Whichever must be done in His name becomes great and sure to the Christian in His atone our sin are produced and obtain redemption. And the command to be done in the name of the Lord" is a literal ceremony like baptism; but the sacred name of the Lord is attached to it, giving it the strength of Divine authority. The solemn and positive duty of him who trust and confidence is all in the word

All will agree to go and pray for the sick, but many will leave out the needful as though God had not commanded it. It is not much more safe to do all the Lord has said shall be done in His name? Is it not dangerous to do only part of what the Lord commands and then depend on His promises? It was dangerous for Israel to do so and we should take warning, because "the things written aforetime are for our learning," and the sure path of righteousness is to obey all the Lord's commands.

2. The eucharist is here connected with prayer, as baptism or the bread and cup of communion are connected with it, and all the sacred blessings of an ordinance may be trusted and enjoyed with both; but who would be satisfied to take the prayer alone and dispense with the ordinance of baptism, or to use the prayer alone and dispense with the bread and cup at communion? Surely none would be so in thus separating these ordinances from the prayer which God requires. Now plain, then, the fact that uniting the sick should not be dispensed with when we seek to pray for them

working miracles, not thus confining it to the apostolic age, but it is no more a miracle than laptosis or any other ceremony. And the elders did not have power to work miracles. If the anointing had been confined to the apostles instead of the elders, then there might have been some ground for the position assumed. But as it is to the elders, a class of officers who did not have that power, it is not safe to put this with working miracles.

3. It is a general command to those who seek Divine aid in a Gospel way. It is not given to any special race or person, but applies to all the sick and is not limited to any particular age. It is a promise to all. "Is any among you sick?" This is a command including every one who is sick. And not only the command but the promise are general, the forgiveness of sin, the salvation promised, and the trust in the Lord to receive him up, are all promises common, or general to all the saints; and this makes it the special means of sanctification, as the promise point out the greatest perfection in that state.

We will notice the promises given by the apostle. From their nature and design we may learn their importance to those who seek sanctification through gospel obedience.

Let, "The prayer of faith shall save the sick." This promise of salvation is not miracle more than the common salvation of all believers; the prayer of faith is connected with the anointing, is the foundation on which the promise is made. The promise of living saved is connected with, or given on, the condition of obedience to other commands of God. "He that believeth and is baptized shall be saved." Being saved is a precious promise, and the Christian would enjoy every command of God which has so great a blessing attached to them every fair principle of interpreting the Scriptures would rejoin the anointing with the prayer as a condition the salvation promised.

2nd. "The Lord shall raise him up."
This promise has given the reason for
some for placing this with miracles, but
the prophet does not necessarily imply
the work of miracles, because the Chris-
tian who has been true in God's truth
that His power alone can raise him up,
whether it is by means, or by miracle,
without means. The true doctrine is
that God must raise him up if he is
dead at all. He cannot be raised up
any more, or at any time, without God
does it. And abhorrence to this view
does not internal and external evidence
to be looked for. I find all means and all
things up to the Divine power. I find
in body, mind and spirit in their work
and the world to come. With him,
and the resurrection power is in God, and
he humbly accepts all the means God has
appointed for his sanctification and bless-

By this promise of raising up his servants to convert the heathen, it is evident that God does not imply a miracle, for God does not raise him by national means, or bless the means used, as Hygiene claims, but by the powers shown by his wisdom. And the more we understand the power of the mind to bend the true doctrine; they cannot wonder when we account the sick we must look to God for all the work, and that without any further use of means. But they will say, that if we are to depend on the mind on our part, to cause using the most powerful remedies for disease and suffering such means as Hygiene chafeins, feeds, feeds, healthy food, good nursing, in fact, all the means of Hygiene, we are to neglect agency; for God is the Author of the agency and of our wisdom to understand it. And He requires us to use all the means he has put in our hands, both the means of Hygiene, and the means of good for the soul, body, and mind. And when we use one of the means God has appointed, as nature or revelation, it does not imply that we should cease to use the other. We are to use all, looking to God for His blessing upon all.

This promise to raise him up his

Another thought worthy of note. A. God must do the work, it is an appeal, in direct surrendering of all unto Himself, that He may work all things after the counsel of His own will, the human will wholly yielding to the Divine, and the note yielding to infinite wisdom, to work and rule all things for our good, that the great pleasure of His own will may be accomplished.

In this order is implied that perfect reconciliation to the providence and will of God, which embraces the true Gospel sanctification, and the perfect state of enjoyment to which the afflicted Christian may come, and whether he lives, it is not

to the Lord, and whether he does, it is
not to the Lord, and whether he lives or
dies he is the Lord's; then, truly, he
may sing: "All is well," because all
is well, and all the means of grace, and
all his sufferings, and all the appointed
providences of God to make his salva-
tion and election sure. The Divine will
and the human will being mingled into one
by the complete subjection of the hu-
man to the Divine, the human will is
mingled into one, the human is subjected
to the Divine; hence obedience to the
commandments. The Divine mind and the
human mind are mingled into one, because the
Divine has absorbed the human. The
Divine Spirit is the fountain into which
the human spirit is immersed, and the hu-
man spirit "picks God all, and in all," in
the last act of obedience, the last
means of grace have done their work, in
showing the perfect union in Christ.

3rd. "And if he have committed sin, they shall be forgiven him." This promise is so clearly important that we cannot need allude to the point. There could not be more embraced by a promise than hear connected with the assuaging and forgiveness of sin. It is as complete as all other blessings are included. — Is the sum of perfect sanctification; of as this strife is obtained only through the means, none can be more important, or of greater value to the spiritual interest of the afflicted saint. In it he receives the appointment of an ordinance suited to his condition and wants, and he can no more meet with the children of God to membership in their assembly, but confined to his couch. God has appointed an order like the priests of old, where and how he will, to be

with mercy and blessing suited to the condition and to meet their wants. At standing in doubt on the verge of two worlds, flinching between time and eternity, God comes to give him assurance and renew his covenant in its richest promises, when he, like the kings and priests of God, is associated or dedicated

[illegible]

The design of this ordinance seems to be set forth in the work of anointing. It was used in the law of Israel to set apart, or consecrate persons to the special work appointed of God, as the priests and kings were anointed to prepare them for their special service under the law ; and as Christ is God's anointed, in the name of the Lord is designed.

bat. To dedicate anew, to a more perfect state of sanctification, to a more perfect reconciliation to the will and providence of God. As in baptism the covenant of Christian holiness is made when it is done in the name of the Lord, so in the anointing it is renewed when it is done in the name of the Lord, and the promise of pardon is renewed; so in the covenant of righteous obedi-

duce to the end of life is renewed. The renewal of the promises and blessings that were given before implies the renewal of *salvation*, and obedience on the part of the Christian.

[illegible]

Truly devoted Christian, who does and expects the blessing of the Lord, will do all in his power to please Master. He finds no command too high, nor sacrifice too great for his loved affection. He allows nothing to come between him and his Lord—it is his continual source of comfort to commune with his Savior. He longs to be one with Jesus, and makes all other acts subservient to this one great

For The Restless at Work.
A THORN IN THE FLESH.

DE WATTELLA, A. 1999.

" And lest I should be excited above measure through the abundance of the revelations there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should

[illegible]

But how can he return to such an unregimented element? Ah it must "needs" be that he feel a thorn in the flesh—something to remind him of the infirmities that are yet clinging to him; something to remind him that he is yet an inhabitant of earth; something to arouse him from his holy reverie; something to send him, as it were, to duty.

[illegible]

THE BRETHREN AT WORK.

[illegible]

The apostle further adds: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then I am strong." It is incumbent on us to go straight forward in the discharge of our duties, let come what will; and if the slave enumerates evils come, they will, by Christ, be changed into blessings, and will be so many assistants to aid us in developing a truly Christian character. It is comforting to know that there is a "needs be" in every vicissitude through which we pass, in every affliction and sorrow that we experience; all those things are working out for us a far more exceeding and eternal weight of glory if we are properly exercised thereby.

For The Struggle and Work
MEMORIAL.

—

UAXIAN life is replete with teaching. We may learn something everywhere. The life, experiences and death of one of our luminaries, the late Dr. Hong Yung-shan, a funeral occasion improved for the swank-swing, the merriment, the comfort, and the consolation of those who are mourners over the departed. The ordeal of death is the last experience of man on earth. It is a spiritual journey, a journey of the soul. It is no excuse, however dressed it may be. Some must die with much respect for others with contempt and "great pain." Some pass over the dark river without a sentence or a word; others leave an apparent message to deliver in the next life. Some are taken from this time without the preparation that the Gospel of Christ requires; others die in the triumphs of a living faith. It is seldom to die, and we may learn very close and helpful lessons from the life works and last hours of these around us. We may learn from the life and death of the dead and the living. We may learn from the life and death of the living and the dead.

The subject of this sketch,
FREDERICK LAWIS BERNHART,
was born near Wagonmound, Frank-
lin County, Pennsylvania, December
26, 1840. Died February 9th, 1877.
He may be interesting later, and useful
to his country, but he was not interest-
ing to his death came to this young
man. He was never married, and lived
in his parental home where are also two
sons and a daughter. He was a fine
man, and a fine fellow, their names being
John, and Frederick. He was a fine
man, he accidentally had into this splinter of
wood ran into one of his forefingers.
He endeavored to extract it, it considered
himself, but not knowing it was
there, he pulled it off. He was in a
book, (a specimen of Lockjaw), and
told on a physician, suggesting he had
a cold. On the next day, the phy-
sician came, and he was taken to the
hospital. He was a victim of that
blood and fatal disease—lockjaw, which
in the morning of the 9th ended his
valuable career. This within six days
of his death. This young man was a
devotedly.

How passing strange! The cause so small, but the final effect so great! Surely our life is but as the tender grass to be cut down by the scythe of Time.

The deceased was a quiet, well-behaved, moral young man. The society of our young men has lost one of its worthiest—ones who have

the Bible says: "A good man is richer than thousands of gold." At the age of eighteen, while our young men were attending parties and other phases of gay society and worldly amusement Lewis was at the house reading the Holy Scriptures for his dear mother's sake. He was doing it every day and young men could be induced to follow his noble example in reading the Bible for the family. This is a very commendable, but with deep regret, we have seen few of our young men doing one thing useful—the results of the religion of Jesus for the dying hour. He put off his return to God, and his connection with the Church, just as long as he could. We learn that a few days before he died he was talking with the church, but was hindered some hour in making it known. In his dying hour, this was the only regret he had; and, with the words of a man of God, he entreated his believing friends to be diligent in their prayers, to be faithful, and his uncovered brethren to be to "repentance unto life." We are assured the scene was beyond description and inimitable as a model of true

HE LOVED THE CHURCH,

On what a wondrous voice to all is this
disputation of the bereaving Providence
of God! But such is human life, and it
is the duty of man to profit by it, and learn
the way of salvation.

Without a few days, the man that was
not to *may*. *May* our young people learn
wisdom, and "seek the Lord while He
is found, and call upon Him while He
is near." He is near, and He will save
those who will be saved if they are taken
away from earth suddenly. Don't put
off religion till "put off the old man
with his deeds." Don't put off the offer
of grace till it is too late, but put it on
the world and all your present ways. Put
off the life you have lived in: unbelief
and transgressions, and "put ye on
the new man which after God is created
in righteousness and true holiness." "Glad

[illegible]

Jesus said on one occasion, so I say
" Whosoever He (Jesus) saith unto you
do it " (John 2: 5).

But The Ho. States of India

FEET-WASHING.

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NEEFWASHING is in this use of the word to pervert Christianity looked upon as no obsolete practice. It is however admitted by the dominant sense of the word, that the act of Christ in washing his disciples' feet, taught a lesson of humility and love. But as foot-washing has gone out of practice, no such public exhibition of humility and love is necessary. They who appreciate great facts in practicing this rite, that publicly exhibited Christ's love for His disciples upon the ground that Christ was pure and holy, and therefore a fit subject to engage in this holy act: but we are such great sinners and cannot engage in a work that exults before *unbelievers*.

Now I ask: What does such a course of defense prove? Does it not prove that they would feel self-condemned in observing the rite? With this kind of obstructions they can well excuse themselves, for it is better *not* to eat and drink of that cup, than to eat and drink unworthily. According to their exigencies of the case, I am obliged to acquiesce in their desire. But what seems so strange to me, is the great pretension of purity of heart. If only the heart is right, all is right; these outward ordinances amount to nothing, if the heart is right.

I will ask these pure hearted Christians, how it comes that they cannot engage in the ordinance of feet-washing and the salvation of the kiss with such pure hearts as they profess to have, and are obliged to better their defence by the use of the objection of "unbelief," and such suicidal arguments. While you are so pure in heart, as to make the observance of outward ordinances unnecessary, you are at the same time to improve to observe them! What consistency! Would such a groundless defence excuse you before any judge in any of our common courts? And do you expect it will be of any avail before the Judge of the quick and the dead, the Judge that judges the heart, that you pretend is so holy as to require no outward observance, and yet to refuse to observe thereby the ordinances? The holiness of Christ's character was not changed in the act of feet-washing, neither is ours, but it is a heart full of a heart filled with love.

The absence of this practice in any denomination is self-evidence of lukewarmness.

[illegible]

The *form* then, actuated by the earnest, enthusiastic genuine Christianity,—feet-washing being one of the outward forms, like Baptism, the Communion, the Substitution of the Kiss, the Lord's Supper, the mutual care one for another, &c., &c., are all expressions of the heart. Our wonderfully enlightened Christians are making such rapid progress that they are superseding Christ, and have now Christianity of their own.

They no longer need baptism as a bond of union, to unite them all in one body on earth, but they unite each other according to the dictates of their own selfish notions of right. They are governed by their own dictations, instead of Christ's. They seem to understand

What suits the times better than Christ—and therefore the eschatomunists of Jerusa, that so forcibly touch the true characteristics of God, are palmed off as useless ceremonies, which only affect the flesh, but not the soul. But the apostle would say: It is not washing away the filth of the flesh, but an act of good conscience toward God. By these outward observances alone, can the guilty conscience liberate itself from condemnation and translate itself into the glorious liberties of the sons of God.

Can it be possible that any person in a proper condition of his senses, can be so woefully deluded as to think that Christ instituted baptisms and feet-washing as a matter of cleanliness, or the Lord's Supper and Communion a matter of satisfying the appetite? Well might Paul say: "Have ye not houses to eat and drink in?"

To drink it? In the actions of many of our insured divines are right. Christianity is no better than any other religion, it is in fact a religion by destitute of all the elements that constitute humanity. No wonder it requires the exciting elements of disorderly and noisy revelry, to keep their cause from sinking. If Jesus is Christ, are not the prescriptions He gave to save us as free from death essential to our salvation? Why, then, call them non-prescriptions? A proper use of these prescriptions will sweep you safely over the river of death, without great excitement and powerful exertions of our own. You must just use them in the order Christ commended them to be used. If you take the physics before the calms, the calms will destroy your life. The reason that the physics are no longer observed among us is that we have lost the calms.

to make four. And the reason is, that that love and humility that actuated Christ is wanting. Where that love and humility exists it can always be seen in the light, without seeing the heart. The same love and humility that actuated Christ in forsaking His disciples' lot, will forever actuate His disciples in washing one another. Christ exhibited His submission to the Father's will, and His love toward His disciples, so we publicly exhibit our submission to Christ and our love one toward another. Christ said: "You should give me an example that you *also* love one as I have done to you." The man or woman that will sport themselves with the thought of washing another, and go beyond the reach of argument, and demand require more than the resurrection of the dead to persuade them. But Christ does Christ say to Peter: "If I wash thee not, thou hast no part with Me." Peter did no longer refuse like

are popular Christians, but was willing to have his hands and head washed. If the want of submission on the part of Peter would exclude him from Christ, it does not follow that the want of submission on our part will exclude us!—This seems to me an unavoidable conclusion. Some think that Christ did not intend to make foot-washing a church ordinance, but this objection is as arbitrary as any other and is only a manifestation of the same rebellious spirit that characterizes popular Christianity all over the world. Christ said: "A new commandment I give unto you, That ye love one another as I have loved you,"—and did Christ love them, or rather, how did He exhibit His love to them?—by washing their feet.

"By this shall ALL MEN know that ye are my disciples, if ye have love one to another." I would like to know how all men were to know that Christ's disciples loved each other unless they saw them do something that exhibited that love? And in no other way could love be more readily exhibited to all men than in their public assemblies, or places of worship. But Christ had some public exhibitions

their love in some point obvious, on the fact that He makes it a *test of discipleship to all men*. They might love each other, and yet not love Christ, and therefore not disciples of Christ. But as love-washing exhibited a love for Christ as well as each other, the love was characteristically the love of Christ, publicly exhibited in their love one for another the public observance of Christ's commandment. To simply love one another without loving Christ, would not be the kind of love contemplated in this use

commas? men. The kind of love espoused by a public exhibition of our allegiances to the God of Gen. 1:26-28 is exhibited in the observance of some of His commandments. What could be more appropriate in a church ordinance than the public exhibition of our love to all *new* than *first-born*? Will the time ever come when Christians will cease to strive offensively with unbelievers and to be exemplified in the most un-disciplined charity? If so, god-fearing Christians still think an observance of first-washing as a matter of familiarity or in conformity to an absolute Jewish custom, and not as a matter of humble submission to the command of our Lord and Master, we must give them over to Him who knows the hearts of all men.

North People, Kau.

For the Distances of Work

THE WILL OF OUR FATHER
IN HEAVEN.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother."—Matt. 12: 50.

HOW encouraging are the words of our blessed Redeemer. They are great comfort to us. When the language of Christ is noticed, it is observed, that it is of the highest interest to us all—When we do the will of our heavenly Father, we are a brother to Christ, and this entitles us to the dearest relationship to God. O! what soul-cheering promises are there to the humble followers of Christ.

Jesus did not come to do His own will, but the will of His heavenly Father. — **John 6:38.** Christ committed His

continuing to the will of His loved ones, Father, Then, kind reader, let us consider His holy exchange, which will console us to "an inheritance, incorruptible, and fading not, where and which fade not out of sight" (1 Peter 1:4). Let us consider, "I desire, says Jesus, "if ye do whatsoever I command you, and it certainly follows, that, if ye do not do what Christ has commanded me, we are not His." "I desire, says Jesus, "that ye should love one another, as I have loved you, that ye should keep His commandments." This shows that it is impossible to love God, without keeping all the commandments of Christ. — Teaching them to observe all things, which I have commanded you, that ye may love Him, that sent me, and that ye may love one another, as I have loved you, and that ye do not sin, for Christ says (John 14: 23): "He that loveth me not, keep not my sayings;" and still more, "He that loveth my sayings, and shall keep them, the Father will love him, and I will love him, and we will come unto him, and make our abode with him." So we see that the words, spoken by Christ, were from God.

Kind reader, let us well consider how easily necessary it is for us all to do as Christ has commanded us, if we wish to faithfully keep all His commandments. It is, therefore, and then only, that God will our Father and Christ our Brother.

How consoling it is, to have a brother who loves us, and who is powerful in heaven and on earth; one who is powerful and blessed who will come unto us. "He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and shall love him, and I will keep him, and I will love of him." Father, I will love you, and manifest myself to him" (John 14: 21).

When we have the love of the Father, and of His Son, it is then, that we can be faithful to His commandments, and so fully comply with the language of the text, that we may be persecuted to joy, that all the promised blessings. These things will be able to separate us from all that is evil, and to bring us to Christ, our Lord! (1 John 2: 28).

Philip Hertz.
Baldwin, Ia.

If popular Christianity were placed
 on the side of Primitive Christianity, the
 world would be astonished at the difference.
 In the apostolic time there was
 but one church, and that was the church
 of God, and Christ was the head; He
 was their Law-giver. They had no disputes
 about non-essentials in those days,
 they walked steadfastly in the apostles'
 doctrine and fellowship.

Blessed are the peacemakers; for they
all be called the children of God.

an undue and sinful conformity to the world, when he engages in those scenes of pleasure and amusement, which the world has appropriated exclusively to itself, and regards as a test of conformity thereto. There are scenes in which pleasure is the great and only object, where God is forgotten, and where every professor who enters the circle might well hear the words, "Thy own conscience?" What dost thou here in these scenes? No difference can be discerned between him that serveth God, and him that serveth Hui and, over their portal the world has methinks, "All who enter here are part of us." When one who professes to be the disciple of Christ is united to their assembly, he is at once regarded as having left the ranks of his Master's friends, his friends of first, for those of second rank, and obligations, and he is numbered with his associates, and consented to be numbered with the children of the world.

It is evident that he sins who forgets the great command of his Saviour: "Be not conformed to this world," and who becomes so conformed with it as to present no evidence that he has ever professed to have been regenerated therefrom. Thus he brings reproach upon that sacred name with which he is called, and leads an ungodly and gainful world to bond-contempt upon the blessed principles by which he professes to be guided. He harkens over the last barrier, which the world has itself placed between it and the church,—between religion and worldly allures, between holiness and sin.

[illegible]

Burnett Station, Me.

BAPTISM.

BROTHER J. H. MOORE:—In the **BROTHEREN AT WORK** of the second of this month, April, I read an article, from Mrs. Moody, in which she says: "In your paper, the '**BROTHEREN AT WORK**, we see, under the heading of 'Moody's Blunder,' an article criticising him for saying that the subject of baptism was spoken of in the New Testament only thirteen times." Then, in the editorial remarks you say: "Had we time we should

read Paul's epistles through and see just how often it is mentioned."—Now, since I have written out and composed a German Concordance of the New Testament, which is now ready for the press, I think I can tell you how often baptism is mentioned in every chapter of the New Testament. It is as follows:

Matthew, Chap. 3, 7 times; Chap. 21, once; Chap. 28, once	0
Mark, Chap. 1, 6 times; Chap. 10, 5 times; Chap. 11, once; Chap. 16, once	13
Luke, Chap. 3, 5 times; Chap. 7, 2 times; Chap. 12, 2 times; Chap. 21, once.	10

John, Chap. 1, 3 times; Chap. 3, 3 times; Chap. 4, twice. 8
Acts, Chap. once; Chap. 2, twice; Chap. 8, 3 times; Chap. 9, once; Chap. 10, twice; Chap. 11, twice; Chap. 16, twice; Chap. 18, once; Chap. 19, 5 times; Chap. 22, once. 20

Romans, Chap. 6, 3 times.	3
1 Cor Chap. 1, 6 times; Chap. 10, once; Chap. 12, once; Chap. 15, twice.	10
Galatians, Chap. 3, once.	1
Ephesians, Chap. 4, once.	1
Colossians, Chap. 2, once.	1
1 Peter, Chap. 3, once.	1
Hebrews, Chap. 6, once, Chap. 9, once.	2

Total	79
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SERMON DEPARTMENT.

[A synopsis of a sermon delivered by R. H. Miller, in Lonsack, April 2nd 7 P. M. Reported by M. M. Kenna was.]

WAY.

"And a highway shall be there, and a way, and it shall be called The way of holiness, the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err thereon" (Isaiah 35: 8).

lusion men, though a fool shall not err therein. The prophet has reference to the establishing of Christ's kingdom, His authority upon earth. In opening up the way, He proves His power and authority by making the blind to see, the lame to walk, and the deaf to hear. And the prophet declares there "an highway shall be, and a way" which "shall be called the way of holiness;" the way being so plain that "the wayfaring men, though fools, shall not err therein."

We want to come to our point, and preach it to you so plain that you can all see it; for the prophet says that it is so plain that "any seeing men, though fools, shall not err therein," a very plain way indeed.

[illegible]

Look at the infidel and ask him, "What am I going to receive by accepting your doctrine? What will I gain by accepting your doctrine? What can you give that is better than what I now have?" He can't offer you anything better than you have got. He has anything but need to offer you? Do you gain anything by accepting his doctrine? Do you lose anything by refusing his

doctrine? You may fight him all your life, and you are just as well off as if you accept his theory. If you accept his teachings, and live by it fifty years, will it do you any good?

But into the other side. Suppose you trumpet the Savior's precepts—under foot, look at the awful doom! If you accept Christ's doctrine, see what you gain! If it is true, you gain everything; if it is not, you can lose nothing. You have all the evil good there is in the world if you accept "the way;" it is not true you have lost nothing, and are just as well off. The Word of God has lifted man from a slavish position, has put him up on the way of holiness, made him a useful member of society, and filled his heart with love and honor to God. If the infidel is right, we are happy if we reject his theory; if he is wrong, we are happy anyhow. You are "the way" so plain that a fool cannot err therein. That is the difference between infidelity and Christianity.

"Well, you have not hit me, have not helped me, because I am not an infidel," says one. "Some men say that all men will be saved anyhow, and how shall I tell what is right. I am in doubt and trouble." Stop, kind sir, you have been trying to find a plank way in the dark. You have been looking at the preachers and they have got you in the dark.

When Sappier, Ballou or Williamson come up and tell you that all men will be saved whether they obey the Gospel or not, what will you gain if you follow them, if you believe their doctrine? Will it benefit you? If they have told you the truth what are you going to gain by it? If you can be saved by disobedience, what is the use of believing here? If Williamson's theory be true, can you lose any thing by rejecting it? Has he any thing to offer that will do you any good? Suppose you take his doctrine and it is false, has it made you wiser in any respect? It can give you nothing whether true or false.

But suppose you reject his doctrine, can you lose anything by it? Not a thing! If the Gospel be true, if the commands of God are true, look where you stand. But if the Gospel be not true, can you lose anything by believing and obeying it? You lose nothing by obeying or disobeying it, if Williamson's theory be true. You are safe whether you obey the Gospel or not, if Williamson's doctrine be true; but if he is not true, then you lose everything if you obey not the Gospel of the Lord Jesus Christ.

"But you still have not come to me," says mother; "I am no infidel, no Universalist, but I believe in the doctrine of election." Let us look at that doctrine

little. The scholars of Calvin said we can be saved by election, can do nothing if we are elected. We can not "work out our soul's salvation with fear and trembling," as Paul says in Phil. 2:12. We stand here and wait to be either damned or saved. Calvin or Spurgeon may elect you, but God cannot tell. Suppose you reject the commands of God, claiming to be one of the elect, are you not showing that you are not elect? If you reject His theory to live, you can not do anything by obeying the Gospel; but if it be not true, look where you stand. You lose all heaven and eternal happiness. You are left as if you obey. If you do not, you are damned. If you do, you are damned and come to Jesus, obey Him, follow Him, can you lose anything? Come, then, like the publican, come as you are and be cleansed and become a child of God. You can not lose anything by coming to Jesus. Can you lose anything by accepting God's plan way? The way is clear and so plain that wandering men cannot err there. The darkness does not come to the plain way. Thus comes the light to the plain way. Then come to Jesus, and you will see the Lord and be saved!

But here is another who says, "I am not troubled about election, or infidelity, or Universalism, but that preacher over yonder says I can be saved without baptism." Now you are looking at the preachers again. Don't do that. He and I may get up a terrible dust, but that don't make any good, don't give you safe ground. You must look to Jesus who has made the way plain, just so plain that even fools shall not err therein. But let us look at this matter of baptism.

Ye find it in the Book, and since it is in God's Book, it is safe to look at, safe to be baptized. If you can be saved without baptism, can you lose anything by being baptized? Have you gained anything by accepting the theory that you can be saved without baptism? Suppose you have been baptized, have you lost anything? Jesus was baptized in Jordan, will you not be safe in following him? Here you see it is safe to take the safe side of Jesus.

"Well I feel all right," says one, "about being baptized, but sooner than let you say I can be saved by sprinkling and pouring!" Stop, and don't look at the preacher; you are looking at the wrong place. Ask yourself the question, "What more can I gain by sprinkling and pouring than by baptism?" Suppose sprinkling and pouring water be true, what do you gain? Suppose they are all true, see what you lose. You may win a little convenience, but you risk a lot without the authority of God. But

in Jesus. See Him going down in the water and then being baptized. Look at the bowl of water and then at Jesus. See how the water is being poured out. See how the plain water, the simple water, is being poured out. There is no darkness on the side of Jesus; for He don't say that you can be saved by sprinkling or pouring a little water on your head, that you can be saved by dipping your head in water or even therein. Philip and the eunuch got down into the water, in the plain water, and obeyed the Lord there. Do you let some preacher lead you in this way? Do you let him say that you can be saved by pouring water on your head? If you do, you are not being baptized. If you are not being baptized by doing as Jesus did, there are no doubts about that. All men are agreed that the man who goes down into the water and is baptized in the name of Jesus, is safe so far as his baptism is concerned. He can gain nothing by being sprinkled or poured with water; but he can gain all by being baptized. This is the way, you see, the good old way where we shall ever remain.

But how comes still another man who says, "I believe just as you have stated all these things are plain to me, but I am saved by being dipped but once in the name of Jesus, and I have the assurance of my salvation."

THE DESOLATION OF THE
SANCTUARY.

[From Frank Leslie's Sunday Magazine.]

...in the Holy Ghost. This is the
 aim way, God's way. This is the way
 look at.

[illegible][illegible]

The doom, which Christ pronounced
weeping over the city which He loved,
has been fulfilled to the letter. The
Temple, which excited the admirations
of His disciples, perished, leaving not a
stone upon a stone, although tradition
has preserved the site, and the descen-
dents of Jacob still go to the wall, and
pray at the site of their once glorious
sanctuary.

A soul without prayer is like a solitary sheep without the shepherd. The tempter sees it, and lures it away into his snare.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY.

BY

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LANSING, ILL., MAY 7, 1917.

A MAN should never tell a thing till he knows it.

LIFE is too short for any of it to be spent in idleness.

THERE have been received in to the Cherry Grove church since last report.

If you would be noted for doing great things, learn to do small ones first.

ELDERS ENOCH EBY and DAVID PRICE are the delegates from this district to the A. M. They serve on the standing committee.

If you want to keep life and good feelings in a congregation, keep it out of debt. Church debts are scores that often disturb the good feelings of the pious.

A CHRISTIAN'S heart is, in one respect, very much like a watch, unless wound up regularly it will soon run down. Prayer is the key with which to wind up the heart.

OUR intention was to have no paper published, after this issue, till we returned from the A. M., but as three weeks will be too long for our readers to do without a paper we conclude to let our workmen run off one number while we are away.

THOSE who have ordered the THINK IMMERSION TRACTS to the APOSTLES will please be patient, and we will print a new edition of the work as soon as possible. We will have to publish about six or seven thousand copies and this takes considerable work.

WHEN you pray for the Lord to remember the poor, don't forget to administer to their wants yourself, especially if you are blessed with plenty of this world's goods. Do not pray for the Lord to cloth the naked and at the same time refuse to give them clothing when you have plenty and to spare. Prove your unfeeling faith in prayer by works of love.

We have, for some time, been out of Bro. STEIN's tract entitled WHY I LEFT THE BAPTIST CHURCH, and hence could not fill orders though they are coming in every day. The work will be put to press soon after our return from the A. M. The demand for it makes it necessary to print quite a large edition.

THE *Star and Sentinel*, (Gettysburg, Pa.), after publishing our article giving an account of the Brethren says: "The number of the fraternity who gave us the foregoing for publication, says that it is the most complete account of the German Baptists that has ever come under his notice, and with a few exceptions, or if those exceptions were rightly divided or dissected, it would be a perfect plan of salvation."

THE BRETHREN at Work will be sent from the time of A. M. to the close of the present year for 75 cents. We hope to add a number of new names to our list at these rates. Our readers will find the supplement which we send out with this number, quite convenient for sending in new names. As we are receiving new subscribers every day, we think it advisable to send out an occasional supplement for the convenience of those who have opportunities of procuring subscribers.

THERE are thousands, who, in endeavoring to acquire knowledge as they pass through the world, fail to learn one particular art in this life. They are excellent talkers but very poor listeners. To acquire knowledge one wants to keep both his eyes and ears open. Look and listen a great deal but do not talk too much. Great talkers are not always wise. If in company with the learned let them do the talking and you listen carefully, and thereby you may learn much from them.

WE (Bro. ESHELMAN and myself) expect to leave Lanark, for the A. M., early Monday morning, May 7th. Will stop awhile in Chicago and then make our way to Wayne Co., N. Y., where we expect to remain a few days. From there we will go to Pa., and likely spend some time in the vicinity of Meyersdale, Somerset and Berlin. Our arrangements after leaving Ohio are not yet definitely arranged. Several brethren and sisters are expected to accompany us. Our intention is to return home soon after the A. M.

FROM ANCONA (Ohio) *Visit*—we clip the following: "In this week commence an article descriptive of that great Christian body of workers, called Dunkards. The name is associated with much mystery to those unacquainted with the origin and workings of this particular class of law-abiding, meek and, we may say, strictly honest, God-fearing people. Their peculiarities are of Divine origin and this article throws much light upon a subject hitherto known but lit-

tle of. We wish particularly to return our thanks to Jesse Staatsman, a minister of this persuasion, for a copy of *The Brethren at Work*, from which it is taken."

THE District Meeting, for Northern Ill., instructed us to say to the brotherhood in general, that another effort should be made to raise some money for the Danish Mission, as Bro. Hory would stand in need of some. It will therefore be proper that each housekeeper lay the matter before his congregation, requesting them to give something in support of this mission, and send it in as soon as possible. Bro. Hory is working hard, and his earnest effort is doubtless accomplishing much good, and should be sustained by the brotherhood, especially so since it is abundantly able to do so. All money sent for this purpose should be addressed to C. P. ROWLAND, Lanark, Carroll Co., Ill.

A GENTLEMAN was fishing the Susquehanna river on horseback, and found himself becoming so dizzy as to be in danger of losing his seat. Suddenly he received a blow on the chin from a hunter, who was his companion, with the words "Look up!" He did so, and recovered his balance. It is so with the sinner. If he looks to the dark waters of his sins surging round him, he will begin to despair. He must look upward to Christ, who has been "lifted up" to give salvation.

There are thousands who are made dizzy by looking at inconsistent professors. They see their evil acts, their unholiness and unguarded conversation, and are completely bewildered. Should this fall under the eyes of any such, we say to you, look up, do not look at inconsistent professors, if you do, depend upon it there is danger of your being condemned with them. Look to Christ, follow Him and you will be able to cross the most adverse stream of life.

THE Golden Candle-stick, as it stood in the tabernacle, supported seven lamps which were kept burning constantly. There was a center upright staff, on the top of which was placed a lamp. On each side of this staff and coming out of it were three other staffs with a lamp on the top of each one, thus forming something like a semi-circle of lights with the lamp on the upright staff in the center. This candle-stick, with its burning lamps, is a beautiful figure of the parts of the Old and New Testament.

In the Old Testament we have the Law, Prophets and Psalms represented by the three lamps on the left of the upright staff. In the New Testament we have the Gospel and then following are the Acts, Epistles and Revelations. The center lamp—the Gospel represents Christ, the center of the old and new dispensations. The Law, Prophets and Psalms point forward to Him, while Acts, the Epistles and Revelations point back to Him, be-

lieving represented by the three lights upon the right.

MRS. HAYES is evidently a reformer of good type, being energetic, quiet, resolute and brings the reform right at home. She will not allow the smoking of any cigars, or the chewing of tobacco around the White House, and has also dispensed with the use of wine at or on reception occasions. She discards the foolish fashions that so greatly abound at Washington, and has adopted a plain and neat apparel, using no jewelry whatever. This is certainly a step in the right direction, especially so when it is the woman who presides in the first home in our land. This is another evidence of the correctness of the position occupied by our people. Plainness is one of the distinctive features of our brotherhood and we do hope that they will ever stand firm to it, seeing that it has done so much good among us already, and is approved by those who have the courage to face the opposition of a perverse world. If some of the leading women of the popular denominations of the day would come boldly out and lead off in this plain and neat apparel, it would be a blessing to our land. And there is some room in the brotherhood for improvement in this direction. We need to watch ourselves as well as others.

OUR DISTRICT MEETING.

THE District Meeting for Northern Illinois, was held with the church at Milledgeville, commencing at 8:30 Monday morning, April 30, and closed about nine in the evening. The churches were pretty well represented, thus enabling the meeting to net promptly with the business before it. Quite an amount and variety of business was before the council, and about all of it seemed to have been disposed of very satisfactorily. An important feature of the meeting was the missionary work, which received due attention by the entire assembly.

Regarding the Danish Mission, it was agreed that the two brethren, chosen for that purpose, do not go to Denmark at present, as there are not yet enough members there to organize, and then the threatening war-cloud hanging over Europe renders a trip, at this time, to that country very unsafe. Should Bro. Hory meet with pretty good success, and there seems to be no danger from the war, then there will be a special District Meeting called to make arrangements to send the brethren over immediately. The brotherhood, as well as Bro. Hory, may rest assured that the brethren will visit Denmark just as soon as it is both safe and advisable to do so. The field promises to become an important one, and should not be neglected.

Brother LEWIS HILLERY was chosen to work, for at least one year, in the missionary field in Central Ill., and is making pre-

paration to commence his labors there in a few weeks. He will have a wide field to work over, and the ministering brethren, who can do so, should assist him in the work placed under his care. This is a field of labor in our own country, near at home, and should be diligently and carefully cultivated, for there are prospects of accomplishing much good in that part of the state. In fact, we need more home missionaries in every part of the United States. There is, at the present time, millions in our own free land, who know very little of the Brethren's faith and practice.

The meeting agreed to supply another missionary field, with preaching, in Richmond Co., Wis. Two brethren, each month, are to visit and preach at different points in that county from two to three weeks. The Milledgeville church will lend out just as soon as non-planting is over, and other congregations will take their turn in order.

Altogether the meeting was a pleasant one, and we believe that much real good was accomplished. The Christian spirit manifested was commendable; and the best of feelings prevailed and all separated with kind regards for each other's welfare. The meeting acted upon a few points of which we would like to speak, and commend them to the consideration of the members throughout the entire district, but have not time to do so at present. About one-half of the time was devoted to the missionary cause.

PLEASE HARMONIZE.

I WOULD be very thankful if some one would harmonize (if such can be done) the following logic: Last Sunday I intended to the comment of a minister on Acts 2:38, "He baptized for the remission of sins," he said, "mean because your sins are forgiven. When asked, what men should repent for he answered, 'in order that they might receive forgiveness of their sins.' Now if some of the readers of the BRETHREN at Work, after reading above named Scripture, will harmonize said minister's logic they will bestow quite a favor on one, who is anxious to know the truth and nothing but the truth.

The reason why I make this request is because there are so many comments on Scripture, which are of a similar mysterious nature to us.

W. J. H. BAUMAN.
REMARKS.

We find some difficulty in harmonizing what the preacher, or uninspired man said with what Peter, an inspired apostle said. If they both would have said the same thing there would be no difficulty in it. If the preacher would get his Book, turn to Acts 2:38 and read to his congregation what Peter said, and then preach it just as Peter said it there would be no difficulty.

But when Peter says, "Repent and be baptized," * * * in the name of Jesus Christ for the remission of sins," and another preacher says, "repent and be baptized because of the remission

of sins" there is just about as much difference as there is between human knowledge and Divine wisdom. To tell the real truth in the case, one is from God while the other is from man. Now if any man can harmonize God's truth with man's error, then he is the one to harmonize the two conflicting statements made by Peter and the preacher. We have not the least doubt about Peter being right, for he had traveled with his Lord, and listened to his preaching for nearly, or about three and a half years, and besides this, was at the time he preached at Antioch, endowed with power from on high, and spoke as he was moved by the Holy Spirit. — Therefore there is not even a probability of him having been mistaken. But when we come to an uninspired man, we see things quite differently. In the first place there are probabilities of him being wrong, and secondly, we know him to be wrong, when he says things different from what Peter says them.

But let us turn to the passage and look at it. By the preaching of Peter, the pentecosts were pierced to the heart and cried out: "Men and brethren, what shall we do?" Now Peter, an inspired apostle, tells them to: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Along come uninspired men and want to make it appear that we should repent for the remission of sins, and be baptized because of the remission of sins.

They are not willing to let repentance and baptism stand united for the same purpose, as placed there by inspiration, but want them taken separately for different purposes. Now if baptism is because of the remission of sins, then repentance is too, for they are both here united by the copulative conjunction *and*, and on whatever side one falls, the other must also.

To illustrate, supposing we fasten a small ball on each end of a short string, and then throw one of the balls over the house, will not the other follow, and strike on the same side of the house as the former? Very well, repentance and baptism are tied together by the conjunction *and*, and on whichever side baptism falls repentance must fall also. Now, if baptism falls, after sins are pardoned, then repentance does too. Then we would have Peter saying to those sinners who had sinned the Lord: "Repent and be baptized, every one of you in the name of Jesus Christ, because of the remission of your sins." Remember, that if they were baptized because of the remission of sins, then they had to repent for the same purpose. They were murderers and idolaters and must now repent just because God had forgiven their sins. If repentance is "godly sorrow," as some teach, then they had to be sorry because their sins were pardoned. Now you see just where the preacher's reasoning leads to.

Of course they teach that repentance should come before the remission of sins, but the same reasoning they use to prove that baptism is because of the remission of sins, also proves repentance to be for that purpose also, and this logical conclusion is inevitable. If you have those wicked pentecosts baptized because their sins were pardoned, then you must admit, that they repented, because their sins were forgiven also. The uninspired preacher's logic makes the thing too absurd to be entertained for one moment, yet it is the logical result of just such a course.

Peter teaches repentance and baptism for the remission of sins, and Paul was told to "arise and be baptized, and wash away thy sins, calling upon the name of the Lord." And in the great commission which was intended for the whole world, we have faith, repentance and baptism as conditions of salvation. In the last chapter of Mark it is declared that "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Here we have faith and baptism connected with salvation. Now turn to Luke 24: 46, 47: "Thus it is written, and that it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." In this case repentance is connected with the remission of sins, being part of the commission, hence in the commission we have faith, which changes the heart, repentance, which changes the action, and baptism which changes the relation.

"Without faith it is impossible to please God." "Except ye repent ye shall all likewise perish." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

When the pentecosts heard the preaching of Peter, and were pierced to the heart, they believed, for without faith they never have made the inquiry they did. Their hearts were changed from unbelief to belief, and hence they are now told to "repent and be baptized," completing the three steps that they were to take for the remission of sins. When Ananias reached Paul he had already believed and repented, hence Paul was told to "be baptized." — That is just what the preacher should tell the people. If they believe, tell them to repent and be baptized. If they believe and have repented, tell them to "arise and be baptized," and then there will be no contradicting the Holy Scriptures.

A HAPPY MEETING.

THE time for holding our next A. M. is near at hand, and hearts already begin to throb with gladness at the thought of meeting, then and there, with congenial spirits, brethren, sisters and friends. These meetings afford an unusual opportunity for a more extended ac-

quaintance and brotherly fellowship with one another, and may we not hope for a Divine visitation—a Pentecostal shower of grace—on that day. O brother, sister, linger then at and around the throne of God, inspiring His abundant favors and mercies upon His people on that day! No day of ecumenical importance could be more eventful than this one. Omit depends very largely the success, welfare and spirituality of the church at large. No undue importance can well be attached to these meetings when viewed from a proper standpoint. Though opposing elements stand against them, yet let it ever be remembered that we can't do without them. Union is the great secret of success, and our A. M., or something like it, is the only means of successfully preserving this union in our Brotherhood. To abandon the idea of a general representation in the church would soon develop itself in the form of unstable congregationalism, and thus we would soon be merged into unrecognizable and unrecognized church ramifications. Such would indeed be a pitiful condition. Whatever may be done with the A. M., let it be done with caution and a special regard for the glory of God.

It would certainly be an act of wisdom, and an evidence of our fidelity towards God, were every one of us to set apart a special day for fasting and prayer in behalf of the first approaching meeting. God will direct aright, honor and bless our meeting together for good, if we but carry the cause before Him in humble prayer. The Master has said, "that where two or three are gathered together in His name, there he would be in their midst." Let us, then, dear brethren and sisters, make the near-at-hand A. M. the subject of special prayer, that much good may be done through the adorable Redeemer, our Lord and Savior. J. T. MEYERS.

NON-CONFORMITY TO THE WORLD.

BY A. W. WEBB.

NUMBER VI.

"Be not conformed to this world; but be ye transformed by the renewing of your mind."—Rom. 12: 2.

THE doctrine of our text fully exemplified in Christian life and character, must shape the design and determine the character, even of our earthly associations. Wherever emulations, contentions and sensuality prevent the world in its secular enterprise, the Christian's avocation must proceed from a proper desire to "provide things honest in the sight of all men," and to do right for right's sake. Thus the very motive of his avocation will shape his character and development. A Christian cannot engage in any enterprise that may be legitimate merely in the eyes of evil justice. There is a higher law, of Christian equity and benevolence, for the reputation of Christian life.

While I have nothing to say against the honest interchange of commercial competition, in which the party engaged, serves the public well and receives a reasonable remuneration for his services, I do say that a mere speculator cannot lead a Christian life. I do not mean that Christians cannot trade, for persons may do that for each other's mutual accommodation and welfare, but I mean that whose avocation is not productive in some way, must be *exhaustive*, and if such a one accumulates, some one also must lose in the same ratio. A mere speculator is but an animal parasite, at best, subsisting on the strength and industries of others, a cause to society, a nuisance to every true interest, and an intolerable incubus on the energies of honest men, while on the other hand, a Christian is to be a blessing and advantage to the church and society, as well as his own family so far as his mental and physical powers qualify him. In fact, when ever becomes oppressor or the sword of carnal conquest, the arm of secular law, or the power of financial worry, is contrary to the benevolent and brotherly spirit of our holy religion, and will be condemned with the world. (Exod. 22: 29-37; Lev. 23: 35-38; Neh. 5: 3-11; Psalms 13: 5; Prov. 28: 8; Ezek. 18: 1-9, 13, 17; 22: 12).

(To be continued.)

MINUTES OF DISTRICT MEETING.

THERE being quite a demand for the minutes of the Northern Illinois District Meeting, and the work of writing them being too laborious, I have concluded to print them. Those wishing them can have them at ten cents per copy. Send in your orders immediately.

M. M. ENCKMAN,
Assistant Clerk.

Our paper comes out this week double size, the size and shape it will be when enlarged, and will doubtless please those who have been urging us to enlarge. As we shall miss one week, this issue is intended to answer for two numbers, and at the same time show our readers what they may expect when we enlarge.

CERTAINTY OF JUDGMENT.

THERE was a man who committed a foul murder in a Scottish castle upon a young bride-groom, at whose marriage-feast he had hypocritically assisted. The assassin took horse in the dead of the night, and fled for his life through wood and winding path. When the sun dawned, he slackened his pace, and behold! he was emerging from a thicket in front of the very castle whence he had fled, and to which, by tortuous paths, he had returned. Horrified seized him; he was discovered and condemned to death. So, however far and fast we may fly, we shall find ourselves, when light returns, ever in presence of our sin and of our Judge.

CLIPPINGS.

PALESTINE.—A correspondent writes to the New York Times: "During the early part of this year I was in the Holy Land. Everywhere, from Damascus to Jerusalem, I saw evidence of the reunion of every sect and every tribe of the Jewish race. As the people the Jews are flocking back to the land of their forefathers in great numbers from all the countries in Europe, and from some of their neighboring countries particularly, every effort for good sale is eagerly sought by them." This remarkable movement of the Jews has been noticed by others and noticed in the Jewish press in connection with the report circulated last fall of the establishment of the Jewish race in their fatherland through the mediation of Russian battleships. The Cossack army of the Caucasus is in motion and near the frontier of Asiatic Turkey. Its movements are unobscured by Turkish troops, and much less by the accuracy of guessing against the jealousy of European states, and even a personal view of the historic plains of Armenia to old Alexander and Cyrus, accomplishing like them the will of the Ruler of all nations and fulfilling the prophecies of His Word in restoration of His long-penitented people.

THINE INCENSE.—"The gentiles of the early church was to burn the body under water three several times. Tertullian speaks of it as the general custom in his time; so do Basil, Jerome, and others, none of whom say it was done at the distant mention of our person of the blessed Trinity. Two reasons were given for this practice, the one that it represented their profession of faith in the Holy Trinity, and the other referred to the three days of Christ's burial. Augustine joins both these reasons together.

This practice was derived by some from apostolic tradition, by others from its institution by our Savior; by others it was thought to be an indifferent circumstance. Tertullian, Basil, and Jerome reduced it to have been handed down from apostolic times, and Tertullian seems to think it prescribed in the Savior's words of institution. The apostolic canon order every minister to be deposed, who should baptize otherwise. However, after this, after a time made in this respect, and controversy growing out of theological views arose concerning the practice, which at length led the council of Toledo to make rules to dispense with it, and thus it is considered it to have been the prevalent practice of the church till the seventh century; and Vasquez speaks of its immemorial, and that corresponds to the true inference, that the general practice of the things look like a tradition, not of the modern church."—Henry's Christian Antiquities.

THE BARREN SMOKE.—Look on the right side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy countenance. It is the sunshine, not the cloud, that makes the flower. The sky is blue ten times where it is black one. You have troubles—so have others. None are free from them. Troubling times and true to life—bride and courage to man. Never get a dull face, and the sails will never get billowed, where there was nothing to disturb the surface of the sea. The waves that threaten a little, turn, the sails will turn, and there will be a broad day. And is more virtue in a sunbeam than in a whole hemisphere of cloud and gloom.

SHUTTER REPRISALS.—Peter went out into the park, and being so indignant to strike upon himself—did not beat his brain against the wall. He was a true repentance—that of a "broken and contrite heart." And Peter lived to do the duty of the new-born child of his Lord. He lived to no other girl him, and carry him whither he himself would sit. He died for the name of Jesus. And did not get rid of himself and earthly failings.

If your hands cannot be usefully employed, attend to the cultivation of the mind.

MAKE NO HASTE to be rich if you would prosper.

commandments of the Lord, is evidence that such a one is not a plant of the Lord's planting.

Naturally we are all plants of a degenerate kind, and to become a plant of our Heavenly Father's planting, we must be

TRANSLATED.

Through the merit and Spirit of God, we work out our degeneration. It is, to the world-ourselves of the fruit of our lives, that within us, three dwellers no good thing, and laying hold of the means of grace, we are translated from the kingdom of darkness into the kingdom of God's dear Son.

Naturally the best time to transplant is, when the plant is

YOUNG AND TENDER.

It is more likely to take root and grow, and is easily trained to grow in any desired direction. This is equally true in a spiritual sense. Persons, who are transplanted into God's vineyard in youth, have all the advantages of Christianity in their favor, and generally become much more fruitful to God, than those who are grafted in later in life. Their life is in an early. All the attributes of their intellectual and moral nature are trained by the influences of Christianity. Their hearts being younger and their affections are yet concentrated on the heavenly objects of the world, are susceptible of being moved to heaven and fixed on heavenly things. But the aged sinner, like the dried plant, is stiff, unyielding, and the work of shaping and bending is hard to get in a proper position for a "goodly vine."

Again, naturally a plant to grow well,

GROWN UP IN GOD.

The also applies well spiritually. Unborn the deep foundation of the heart is broken up by the plough share of God's Holy word and Spirit, we cannot bear fruit to the honor and glory of God. Christ pictured in a clean whose hearts are properly prepared for the reception of the heavenly plant, by the seed that fell by the sower; among the thorns, and on stony ground, all of which perished, but that, which fell on good ground, brought forth heavenly fruit.

Again, naturally when persons plant a young tree or plant, in order to support it against the storm, and what this would drive it out of shape, and perhaps destroy it, they set by the side of it, a

SUBSTANTIAL POST.

and sustain the plant to it, and it is safe. How beautifully this illustrates the aid condition of the young plant in Christ! Without Christ, we would all perish. "Without me," says Christ, "ye can do nothing." Christ is all the power, and by obedience to His word, we sustain ourselves with Him. Hence says the apostle: "Your lives are hid with Christ in God." Again, "As many of you as were baptized into Christ, have put on Christ." We are identified with Christ, and all the storms and persecutions and adversities of this life cannot sever us from Christ. "There is neither bright nor deep, life nor death, principalities nor powers, things nor death, things nor count, nor angels nor any other creature, that is able to separate us from the love of God, which is in Christ Jesus."

Again, naturally, when we set out a valuable plant, we are anxious, that it

GROW.

We watch it with carefulness, and so soon as we see shoots rising, we open out, we rejoice in our success, and that the plant may continue to grow, the hort of the soil is necessary, as well as the rain of heaven. To the law is in a spiritual sense. Christianity is a live work, hence says the apostle Peter: "Boasting the sincere milk of the word, that ye may grow thereby. Again, that ye grow in grace, and in the knowledge of our Lord Jesus Christ, and to abide in your faith, virtue, and to virtue, knowledge. All" "pressing forward toward the mark, etc." Also: "Be diligent that ye may be found to have many other scriptures might be used, to show the live, progressive nature of

Christianity, but these are sufficient for the present purpose. Our own experience tells us. It is onward and upward, all the time.

The best of the soil illustrates the warming influences of the Holy Spirit, and the rain from Heaven the grace of God in the heart.

Again, naturally, that we might have a fair and well-developed tree, it is necessary, frequently to use the

PRUNING KNIFE.

to cut off those unnecessary branches, that would mar the beauty of the tree, as well as hinder its productivity. "How forcibly this helps to mind the doctrine of 'self-denial.' There are many sprouts that spring up from our corrupt hearts, after we have been transplanted, that must be cut off. Evil desires, inordinate affections, selfish, covetous, lust of the eye, and of the flesh. Honor, pride, dishonesty, false-hood, profanity, and many other things, are constantly affecting us in some way or other, and must be cut off. There are three things we are hindered for, as so far as this life is concerned, but which if indulged in, will delude us from heaven, hence must be cut off, such as drunkenness. A man may be under the influence of these things, and yet be a Christian, and spend his own money, and do many good things, and there is no law against him, but in the sight of God, he is a denmark, and the denmark shall not enter the kingdom of heaven. This right on habit, or right hand or foot, and of the heart. It is better to enter life, hilt or maimed, than having all our members to be cast into hell fire. The same might be said of pride, falsehood and other things, which we might be tempted to indulge in, in this life, but which will deliver us from heaven. Hence we see the pruning knife.

But the real value of any tree is tested by

THE FRUIT.

it bears. The tree may look ever so fair outwardly, if the fruit turns out to be poor, it is rooted up and thrown away, and a better one put in its place. This truth applies well spiritually. These things which we might be tempted to indulge in, in this life, but which will deliver us from heaven. Hence we see the pruning knife.

Christ further says: "A good tree cannot bring forth evil fruit, nor a corrupt tree bring forth good fruit." Make the tree good, and its fruit will be good, or make the tree evil, and its fruit will be evil. The fruit of the good tree, which God has planted, is good, and cast into the fire. The fruit of the heavenly plant are love, joy, peace, long-suffering, goodness, gentleness, meekness, temperance, patience, and such like, against which, there is no law. Its fruit commands itself in the sight of God and man.

Again, naturally, when we have a tree that bears excellent fruit, we use all the means in our power to stimulate its

PRODUCTIVENESS.

We want all the fruit we can get of that tree, and we are anxious to have it yield. This is equally true in a spiritual sense. Hence says Christ: "Heaven is my Father glorified that ye bear much fruit" (John 15:9). Again, "Every branch that beareth fruit, I prune, that it may bring forth more fruit" (John 15:2). This purging process is very unpleasant to the flesh and the carnal mind, but by it we have removed from us the root of our nature, which keeps could not be removed so effectively any other way. The apostle says: "Whosoever God loveth, He chasteneth, and scourgeth every son whom He loveth." God's children, all over the world, have passed through the furnace of affliction, and being found faithful, were made better, and came nearer to God than they ever were, before they were tried.

The apostle further says: "I glory in tribulation." Every trial and difficulty we pass through, but quickens the life and energizes of our spiritual nature, and alleviates our affections from things

earthly, we place them so heavenly things, and can truly say with the poet:

"Even though at a cross, that never rest,
Still all my soul shall be
Singing all the time to Thee."

Again, naturally every good nurseryman will be anxious to cut out all the foreign plants. Just so spiritually. The good nurseryman will come from heaven to examine His nursery stock, and to weed those useless plants. These trees that he gathered together into his nursery, to be burned, and the weeds, these good plants, to be gathered into the garner of our Heavenly Father.

These facts should prompt us all to grow diligently to cut out all that that we would be labeled. "There is a Lord's planting," when that little weed will be exposed, to test, who are the Lord's planting, and who are not. Sinners should not seriously consider the importance of the language of Christ, that as certain, as it was spoken, just as sure it will be fulfilled, and endeavor to be transplanted into the Nursery of the Lord, that, with all the released might of the Holy Spirit, the power of the Great Headmaster—We'll do, that good and faithful servant, enter into the joy of the Lord.

CORRESPONDENCE.

FROM DENMARK.

Aarvig, April 26th, 1875.

Dear Brothers,
I HAVE returned home sick from exposure. Found family sick. Had two and three novices every day for a month, and besides this people were exceedingly kind and generous in their words and truths. It is indeed not prevented, I would have still longer been the sake of those who are almost perishing of the white trach. But brother Hansen and our sister sister and encourage them all I present and return.

I hope our dear brothers will be sent this summer. The come here will be long, they will not come, many members are anxiously looking for them, and those, who have about made up their minds to join with us, desire to see them. We have often told them the brethren will come, and now shall our promise to them be fulfilled? Our sister has concluded not to go to America. Our united love to you all. We need your prayers, your care. S. Hove.

Yours in Christ,

[The following letter was sent by Bro. Hope, and is here given to show how the truth is taking hold in Denmark.—E.]

AARVIG, April 22nd, 1877.

C. Hope, Dear Brother in Christ?
Your two letters received, and I feel thankful for the historical information you sent. I have been very glad to meet you, but I learn that sickness prevented you seeing me. I suppose I can give you some information concerning this country, and the state of our mission. I was there recently holding meetings, and some Baptists being present, I gave them some of the brethren's letters, and told them of them. They appear to be a stranger and a stranger, my heart ache to hear some of them speak lightly of fact-watching. They regard it as an act of kindness, claiming that in water, when a member comes to receive over, and some one should with his feet. But after all, even this kind act is always forgotten. I read to them the Word of the Lord and maintained myself in the Word. Of course I had to submit this in a certain way, but I have found to my sorrow that most all Baptists despise your tract; but by so doing they drive us only closer to you. They have no other way of coming to us in Copenhagen, and I thought perhaps they used true intention.

Dear Brother I am tired of our condition, but I am glad that I have learned from you that the Brethren are here for years earnestly asked the Lord for light and knowledge, and it seems I am getting nearer the truth. I do not know what my future friends will do. Each of us must act as best we can. I do

as good it would be to assemble regularly with those of our mind for the building up of the inner man. This is preferable to meeting our strength on those who have them, some of the best of teaching. But bear with me, if I like to know what I am going to gain. I consider my wife, children and friends, and I am sure that I am going to gain. But I am going to be light, and I am going to be right in the way of godliness. Pray for me, and especially for my dear brother. May the Lord help us to be faithful, and that we can bear His blessed and comforting word. Enter thus into the joy of the Lord."

C. C. DANIELSEN.

FROM A MINISTER OF THE M. E. CHURCH.

M. M. Edwards, Dear Brothers:

YOUR paper, the BRETHREN AT WORK, is very acceptable in our home. In all respects are good and spiritual, founded on the Word of God, and the love of Christ. We are in the Lord's church, and are only saved by faith through grace, and this not of ourselves; it is the gift of God, and the evidence of saving faith is the fragrance of the Holy Spirit, and the gift of the Holy Spirit. This is the baptism we all must have in the life in peace.

When I get back from the office, it is a question between my wife and me who shall read the BRETHREN AT WORK first. We are reading it through, we are our neighbor to read, and as it goes on. Write soon. YRVS., J. S. B.

We are glad to hear that the BRETHREN AT WORK is interesting to you. Hope it may continue to be so, and your guidance. You know all religious writing is good in proportion to its proximity to the Fountain of Truth. In building up primitive Christianity by means of the Bible, it is our duty to dip our pen in the one great Fountain to meet God's favor.

No man can save himself. God holds that prerogative, and graciously offers to His method of bringing us to Him. We have nothing of Him except by His Truth. He is our beginning and our end, and we accept Him. He offers Himself. There is a Divine part and a human part in the matter of salvation. The Divine part is to offer, to provide, and the human part is to accept. God asks us to believe, repeat and be baptized, for which He promises us pardon of sins, gift of the Holy Ghost, and the hope of eternal life. To accept His gift, will surely bring by the fulfillment of the promises. Once in full fellowship with Him on His terms, He bids us no longer labor ourselves according to the former service, but to be sustained by His requirements, do all He bids, believe all He promises, and finally rise in glory and honor, victorious over all our enemies.

Is not this worth striving for? Is not God's truth above all our thoughts? Great and marvellous is His work; man can quail it, none can overthrow it save for the time being. May we continually desire to be baptized into the whole Truth, have it above, around us, beneath us, that God may be pleased with us and we be saved. Yours in the one glorious hope of the Gospel. E.

FROM PENNSYLVANIA.

ALLENTOWN, April 23rd, 1877.

Dear Brothers at Work:

INASMUCH as church work, telling of the property of Zion, is always read with great interest by the brethren here, I thought of giving you a valuable paper. Our district here is composed of this place, Bethlehem, Springfield and Indian Creek. Brother Jacob Boaz, in the first place, is the pastor of the church, and is a native of Indiana Creek, leaving the charge at Springfield vacant. Bro. Moses Shuler, in the second degree of this society, resides some distance West of this. Our housekeeper, old Bro. Sam-

Harley, who has labored long and faithfully in the Master's cause, is now in feeble health, the nature of his departure being near at hand. It was therefore agreed up in a council to elect another to the ministry at Springfield. Accordingly, the members of the church there made three named places assembled at Springfield, on Sunday afternoon, the 21st inst., to make a choice. Bishop Henry Cazel, Jacob Corrales and Jacob Reber, were called. Bro. Cazel, and Jacob Boaz, of Indian Creek, were also present. After the exhortation and prayer by Bro. Henry Cazel, the brethren and sisters proceeded in great calmness to the election, and after some time, Bro. Shuler was called upon. Bro. Shuler, who is now in the prime of life, may be proved faithful to his great responsibility and be instrumental in bringing many souls to Christ. Brother Moses Shuler was also elected to the office of bishop. So you see that the name of the Master is also progressing a little in these parts. We give God all the glory for working all things to glorify Him. H. F. ROOSMAN.

A SAD AND PAINFUL INCIDENT.

(Copied from the Primitive Christian by request.)

(N)E of the most painful and distressing recollections that we ever called upon to witness, happened on the morning of the 11th day of July, 1875, at the family of Mrs. Levi and sister Shaffer. While Bro. Shaffer and some of the other members of the family were at work, some four miles from home. Sister Shaffer, who was a devoted Christian, and among those children was their eldest son, about eighteen years old, and while he was in the act of lifting the teat-bottle from the stove, with boiling water in it, and finding the handle very hot, he dropped the bottle, and as the handle of the stove that it fell off, and fell on the head-board of the cradle, in which little Jennie, nine months old, was calmly and sweetly sleeping. When the kettle fell on the cradle the lid came off, and the boiling water fell on the face, head board and left arm of the little, peaceful babe, causing a frightful burn. The physician thought it was not a dangerous case, and in the night of the 12th he took a spoon which heated about six hours, and on the following night he had near a dozen, and on the morning of the 14th, about two o'clock, little Jennie died. The mother, who was up her little life into the hands of the Creator, almost as calmly as she was sleeping when the awful accident happened. It is thought that the babe was not conscious of much pain, as it was kept under the influence of medicine all the time. Thus little Jennie passed away. Dear father and mother, weep not for your darling child; it is happy, not prepared to leave the earthly, but to enter into the kingdom of heaven, and as you were standing on the verge of that little life, while little sister Jennie was lowered slowly and solemnly into the arms of the angels, and did not wish you breathe fresh that prayer, and say, farewell Jennie, farewell, we will meet you again at that sweet home, where we will never part. Then we advise you to prepare for that day, knowing that it may be pleasant and joyful. K. C. WORKMAN.

Schick, Iowa.

PLAIN PREACHING.—Herald, preaching every day very substantially, the Lord's word, and the love of the gospel, but when, mother, it is preached plainly, the good people come flocking for him, and give many thanks, which some skeptics wondered at. "Ah," said the Herald, "the people are not so today I preached Christ. It is not learning but teaching, not the wisdom of words, but the evidence and demonstration of the Spirit, that is welcome to souls."

1000

THE WEEKLY REGISTER.

* Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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Subscriptions, communications, etc., should be addressed to J. H. MOORE.

Lanark, Carroll Co., Ill.

LANSKE, ILL., MAY 28, 1877.

Lady Sunday, May 20th, a young sister was baptised in the Cherry Grove church.

Our readers will remember that the BROTHERS AT WORK will be sent from the time of the A. M. to the end of the present year for 75 cents.

It seems that people can do pretty much as they please in this world, but in the next the Lord will have His way, and much to the disadvantage of some two at that.

True editors, when last heard from, were at 234, South Street, within five miles of the place of meeting. They were enjoying themselves finely traveling among the mountains.—C. K. B.

NEAR MERCEDALE, Pa., on the summit of a lofty hill, is the ruins of an old castle. Where, tradition says, lived a giant, who owned a number of slaves and also purchased a large herd of oxen. He is supposed to have been murdered by his slaves.

SIXTEEN persons, mostly young people, were baptised in Berlin (Pa.) church May 17th, and four more made application. Quite an interest was awakened in the church, and the members generally much concerned. We hope that much good is being done.

WAS a visiting different points in the West. We were much gratified by learning that our paper is giving general satisfaction, and all seem to conclude that they can give us a large list of subscribers next season. They seem to be particularly pleased with the plan and style of our enlarged form. We shall do our utmost to make a good paper, and want the general assistance of all our readers and contributors in accomplishing it. Let our correspondents, however, bear in mind that we have not much experience yet in the publishing business. It was in our first year we hope to improve in usefulness.

NOTICE.—As both editors are away from home, the readers will please excuse us if we do not get the paper just as correct and interesting as it ought to be; we do the best we can, having very little experience in the editorial business. It was our intention to issue but one paper

while the editors were away, but owing long illnesses, we have made arrangements to send out this number also. We expect the brethren here in time to get out the next issue. When last heard from they were well and seemed to be enjoying their trip finely. We hope they will return much refreshed. If the letters of some of our correspondents are not promptly attended to, we hope they will have patience as some letters must remain unanswered till the editors return. Orders for books and pamphlets are filled promptly.—C. K. B.

THE SURE GUIDE.

TRAVELERS always need a guide. Should you wish to go to a place where you never have been, you will need a guide, some one to direct you; and how necessary that the guide be a good one—well informed, understanding his business well. He who undertakes to direct another should himself be well acquainted with the course that the directed intends to take. If he pretends to know the country to which his pupil is journeying and still be ignorant of the route, he is only a pretender, a false director and one in whom his followers direct no one.

Thus if a man invites you to come to Jesus and you say, "I will arise and go to Him; where shall I find Him?" the man who steps forward and says, "I will direct you," should himself be well informed, have good knowledge of the way. If he be not well informed, he may cause the seeker to walk over the precipice into destruction instead of through the gates into the eternal city.

Now to give good direction, a man should himself first travel over the way and carefully note all that is on it. He should be sure that the road is a good one, that it leads to the right place. This is how Jesus did. He went over the ground, tried it, proved it, and then invited the human family to accept Him as their Guide.—their sure Guide. He knew the way. He tried it, found it good and true and invited you and me to walk in it and be saved. When He invites you to repent, believe and be baptized, have no fears, no doubts, for the sure Guide is your Leader. When He asks you to go on and obey Him in doing His will, His Supper, the study of His word, brotherly love, meekness, and temperance, follow Him for He will guide you.

Recently, while we were going from Mercedale to Berlin, we took the wrong road. Our guide took us to leave the main road, but to keep straight on and we would have no trouble to find the point where we started. After going about six miles we arrived at a cross-road, and as the left hand road seemed to have been traveled the most, we turned into it. True, we looked for the right road, but we could not find it. We did go straight, still we were inclined leftward. We did not go far, however, until we concluded we were on the wrong road, hence turned back. On arriving at the cross-road we beheld the guide-board nailed to the tree, about twenty feet from the ground. You see we looked, of our four; we should have looked up, and then would have been turned to the right. If we had not done this, we should have followed the road that seems to be the wrong road, and after starting off with Jesus' instructions, after going a little ways, turn to the right or left because those ways come to be the right way. A little worldly pleasure, an untimely word from the straight road, or perchance, envy, malice, hatred, self-

ish, or some other evil, made the plain way dark, and they wandered off into strange paths. This you must be guard against, and follow the sure Guide. He will tell you how and where to walk and if you come to crossing cross-roads, look up and Jesus will show you the true way. If darkness envelops you, listen for the voice of the sure Guide and you will be safe. If you should meet a man who says, "Come this way, this road leads around the valley of foot-washing," don't believe him, but the sure Guide who can show you the right way. Should some one stand at a crossing and ask you to turn in his way, for it leads around baptism, don't follow him but look up to the sure Guide, for the Guide is right. He knows that baptism is the true Guide. He wants that way. Keep a careful lookout for the guide-boards which Jesus has set up and you will reach the end of the road, and you will be in the sure Guide and eternal life will be yours. E.

EDITORIAL CORRESPONDENCE.

KIND READERS.—Having got our business in proper shape at the office, we left home for the A. M. on Monday morning May 7th. The weather was cool, and it was raining quite hard.

In company with Bro. Daniel Kingery, we left Lanark at 2:20 in the morning on the Western Union R.R. and arrived at the W. U. junction. We did not get there until 10:30. Here we had our first breakfast, and for a few moments for the train on the Chicago, Milwaukee and St. Paul R.R. The rain ceased sometime before our arrival here. The firm work in this part of the country is not very forward, though the ground looked well. What is not just up, but not much corn planted. Turnip light and much called out. As we approached Chicago, the country improved in appearance, and vegetation was much more advanced than further north.

Arrived in Chicago about 11 A. M. It was raining very hard, hence traveling was very disagreeable. Stopped at a restaurant and prepared some refreshments.

We next visited the printing house of establishment of Marler, Lane and Co. From this firm we purchase nearly all our printing material, and so far in all our dealings have found them to be prompt, reliable, and strictly honest. While here we were favored with a visit to several of the most interesting parts of the institution; among them was the foundry department, where the type is made. This was particularly interesting. Here you can see the work from the time the metal is melted till it is made into type, and the neatly polished type ready for the compositor.

THE TYPE FOUNDRY.

The type foundry is located in the fourth story of a very large building, occupying a room about fifty by eighty feet. All along one end and end of this room were a row of benches lining little machines that they used in casting the type. The machinery of the work depended on the size of the type made, large type requiring more time than the smaller. The size of that used in setting up our columns was made at the rate of about one letter per second.

The metal used is a compound of copper, tin and zinc; this is all melted together, and by an ingenious arrangement enough of this melted matter is forced into a small, well constructed mold to fill it, and to the mold applied, out drops

a type with the letter A, or whatever letter the mold may have been set for. On the lower end of the type is a small piece of metal somewhat representing the shape of the letter, and the mold is held by a bolt which it drops from the mold. The type is then placed in small piles before boys, who knock off these rough ends faster than any two boys ran count them. From the boys they pass to the hands of girls who polish two sides of the type. We saw girls here who would polish, one piece at a time, about 30,000 pieces in ten hours. It taken nine days to do this kind of work. From the polishers it passes to other girls who lay them on edge in galley about three feet long, then they pass into the hands of a very expert workman who cleans off the lower end and each side, and with a microscope examines each letter. Then the type is set up in benches ready for preparing for the market. From here we passed to the next story below where the leads and next rules were polished and sent ready for use.

We next visited the establishment of Hart and Co., the firm from which we purchased our large power press. In the basement of this establishment we saw the most beautiful running engine and machinery we ever saw. The huge monster, with its scores of wheels and levers, could not make noise enough to interrupt conversation. We also visited several other places, where we saw business than curious. We very much regretted that we could not get time to call on some of the members in this city. We had but a few spare hours, and during that time considered it well to attend to.

In the evening we met at the Exposition building, where the Baltimore and Ohio R.R. depot is, brother Enoch Eby and wife, David Price and his daughter Katie, and sister Clock. Here we all purchased tickets for Cumberland, Md., and then went to the Seaside House, near by, and took supper. The proprietors of this house are quite agreeable and obliging, and seem to be particularly interested in regard to the views of their guests. We were shown the Baltimore and Ohio cars at 8:50 in the evening and were soon flying over the road towards Ohio. We arrived at Mansfield the next day at 10:40. Here brethren Edelman, Kingery and myself stopped off while the road went on. We left Mansfield soon after dinner and arrived at Wacoar 2:10 P. M. Before arriving here we were joined by Bro. Morgan Workman and others. We were met at the depot by Bro. William Liebenauer who conveyed us to his house, some seven miles north-west, and kindly cared for us. In the evening I preached at the Crystal Spring School house. The audience was about 100, and the work was good. The next morning, May 9th, we were taken to

THE KEECH GROVE.

meeting-house, Wayne Co., O., where the district meeting for N. E. O. was to be held. Here we met a number of brethren and sisters, and with them enjoyed a pleasant season. The meeting did not have much matter before it, though they did get through till late in the afternoon. The brethren who were present on the points before it seemed to give pretty general satisfaction. We found the members generally in earnest and awake to their several duties. The missionaries and the deacons were present and they will make an earnest effort to spread the Gospel near in the neglected part of their own district. Here we formed an acquaintance with a number of brethren whom we had not before met, and they were very glad to have us, and they were the pleasure of meeting, and spent a pleasant season of conversation with them. In the evening we had the pleasure of addressing them on an important feature of the Christian religion, the resurrection of the dead. The next day they were taken by the

brothers to Russell, a station a few miles from the meeting-house. Bro. Irvin accompanied us to the depot. Bro. W. A. Murphy and others were also in our company, and we were all very much pleased. We arrived at Mansfield 9:30 A. M. and left on the B. and O. at 10:40. Our trip from this point lay through some very hilly country, and in many places, to us, did not seem very productive, nevertheless people live all along the line and are doing about as well as many who live in much more favored parts.

We reached Bellevue, on the Ohio river, near midnight and as we had a great desire to travel over West Virginia in the day time, we concluded to remain here over night and take the morning train. We lodged at the Belmont house, within a few rods of the river.

The next morning, May 11th, at 6:45, I found us seated in the cars on a large iron bridge, one hundred feet above the water. Our trip

FROM BELLEVUE TO CUMBERLAND.

lay through the rough country we ever saw, and on the whole road there is not more than one point where the track is straight for even one mile, and that is through a tunnel some mile long. Just thick of running one mile over ground; well those who pass over this road must do it, but then it is more a pleasure than a task. If we are not mistaken we passed through eleven tunnels in the course of our journey. It is astonishing how a long train of cars will fly round these curves. At some points the road is just wide enough for one track, and at other points it is wide enough for two tracks. The country is all rocky while on the other is a gorge several hundred feet deep, and as the Illinoisians are used to traveling over level grounds, these places here look frightful. While going up the mountains our train had to use engines and went flying around those curves, through tunnels and over bridges at a fearful rate. We reached the summit of the Allegheny mountains about noon, and at once could see the miles down some large valley. The sight was grand and at times beautiful. Right on the top of the mountains were some beautiful and well cultivated farms with most excellent surroundings. We reached Cumberland at 3:30 P. M., where we parted with Bro. Kingery who walked to visit some friends in other parts. Finding that we could not get a train for Mercedale before the next day, we put up at the City Hotel, and went to bed, and were in good spirits for traveling the next day. We left Cumberland at 8:45 A. M. and was joined by Bro. Solomon Kingery, who left the train at Bridgeport. The country here is very fine is extremely rough. We reached

MERCEDALE.

at 11 A. M. and at once made our way to 234, C. G. Lane's, who is the elder at this place. We found the family well, and were kindly entertained. This place is well known to the most of our readers as having been for several years the place where the *Old Union Family Companion* and *Primitive Christian* were published. The Brethren at Work story brick building in which these papers were published is now standing idle and is quite a lovely appearance to what it had when I was here four years ago. The old house on the B. and O. at this point of the A. M. The barn in which it was held is not standing. On Sunday at 10 A. M., I preached at Berkley's Mill, three miles east of town. At three o'clock we started for the B. and O. at the meeting-house in town. In the evening had the pleasure of listening to Bro. Wampler, who preached in the meeting-house in town. The next morning, Monday, preparations were made to take a trip to the

top of the Alleghany mountains. As I had never been on top of a mountain it was of considerable interest to me. Having procured a horse and spring wagon we started for the

ALLEGHANY MOUNTAINS

some two and a half miles off. Bro. C. G. Lint, who was our pilot and driver, occupied the front seat while Bro. E. and myself brought up the rear. Of course, to us, everything was a curiosity. The towering mountains, dense forest, huge piles of massive rock, and the noisy water as it gurgled rapidly by over the rocks and logs were interesting indeed. A hole in the creek, some ten feet deep, was pointed out to us as

THE PANTHER HOLE.

Just on the opposite side and in the water, is a large rock. On this rock, it is said, a man was one day sitting and fishing. His loaded gun was lying beside him. While intently watching his lure, a piece of bark falling in the water attracted his attention; a single glance of the eye up and then down to the water revealed nothing to him, only the nibbling of a fish at the hook. Another piece of bark falling into the water caused him to look up again, when his eyes caught two hyacinth pads on a tree just above him. Quickly dropping his fishing rod, he seized his gun and with a steady aim brought them both down into the water. Hence the name. As we proceeded up the shallow river came a spot which was

Savage

located at the foot of the mountain. Here we were shown how stone, by means of massive cast wheels working in a revolving bed, are in a few minutes ground into fine mortar. This mortar is then made into brick, partly dried then pressed. They are then put into a kiln and for several days subjected to fire that is so intense that it will melt iron in a few seconds. Here are made brick of most all sizes as well as many other useful designs intended for building purposes. It was now nearly noon, and having procured some staples and a cup we proceeded to

ASCEND THE MOUNTAIN

on foot by a circuitous route. Bro-
ther List and myself being on the large or-
der found this kind of work an uphill
business. With Bro. E. it was a different
story. He was a man of great energy and
succeeded in reaching a beautiful spot
not far from the summit. Here we re-
turned down and our descent bore the cool-
ing water. This was delightful. The
view was magnificent. It was impossi-
ble to see the Lord even for this mountain
and spring. After another long toiling
up, over logs and rocks, we finally
succeeded in reaching the summit, and
the view was magnificent. The view
of Myeysdale and the valley be-
low. Bro. List did not show us
"all the kingdoms of the world as
the glory of them." We did not
see the beauty of the mountains and
soundings of the city of the plain could
be distinctly seen, and taking in the
whole country so far as the eye could
reach, we concluded, and that too with
us, that it was a beautiful place for
people here, that we would never live in
Bibaco where we have no accounts to

Passing over to the eastern slope we sat down upon the rock, amid the dense forest and enjoyed a pleasant half-hour talk. We then concluded to try our luck descending the steepest point of the mountain. Down we went from point to point, coming to an occasional full stop against some tree. Bro. E. who, though a man, not being fully over his boyish ways, amused himself rolling rocks down the mountain side. We finally reached the valley below, soon found ourselves seated in the wagon and reached Ben Lint's late in the afternoon, feeling pretty tired. We, however, consoled ourselves with the thought that we had been on the mountain.

In the evening I preached to a very attentive congregation in the Brethren meeting-house. The next day, May 18th, the brethren having supplied us with horse and carriage we made our way to Berlin, some ten miles south-east of

Meyersdale, and are now in the house of
Eld. Jacob Blough writing out this
sketch of travels. We are both well and
expect to branch out still further in a
few days. EDITOR.

DEMAS AND HIS FOLLOWERS.

BY H. B. MONTGOMERY

WHO was Demas? Let every brother and every sister inquire. Who was he? His career impresses me no one worthy of our recollection. His biography is a short one, and one so much more easily remembered for its brevity. With this limited material at command, I will endeavor to apply it for our profit. But who was Demas?

Well, he was one of the early professors of Christianity. He is mentioned but three times in the New Testament — in the epistles of Paul. Twice he is mentioned favorably, but the last time very unfavorably.

When Paul wrote his letter to the Brethren at Colosse, in A. D. 64, he said: "Take the beloved physician, and Demas greet you" (Col. 4: 14). This occurred no doubt, during Paul's first imprisonment at Rome under Nero, but for Christ's sake. During the same year he wrote a brief letter to Philemon, a faithful brother living at Colosse; and in this epistle Paul writes this: "Marces, Aristarchus, Demas, Lucas, my fellow-laborers" (Phile. 1: 24).

Two years later (in A. D. 66) Paul wrote his last and second letter to Timothy, and said, "Demas hath forsaken me, having

LOVED THIS PRESENT WORLD.

2Tim. 1:10. What a pity! Startled, we do, but doubt, but go back to help. "This present world" took one of its favorites and claimed him for one of his worshippers. He was a man of great power and influence. We think if we could have been here in the company of that good and great man, Paul the apostle—we would certainly not have been as Demas did—fearfully here. So we imagine. But perhaps Paul's love for Demas was not as great as we think. We have said it over and over. Demas loved this present world, but evidently Paul did not. Here was a difference, and it is not difficult for us to decide who was right. Paul! Demas! He loved the world, and he loved his little friends, but more and finally he forgot the Lord, the faithful apostle. No doubt Paul reasoned with him, and entreated him, and warned him of the consequences, but Demas did not listen. He was a man who was to be regretted, and hence the apostle knew that he loved this present world. Paul and the doctrine which he preached did not suit Demas. He had seen death to gratify, and we are sure that he would say that was, but Paul comforted.

BACK-GLIDING

There are many ways to backslide after we have been numbered with the Lord's people. To keep faithful in the Lord's service, requires constant watching and praying. Jesus says to His disciples, "Watch and pray lest you enter temptation." What does that mean? What are our own hearts that we don't know of? What is the enemy that we don't have a clue about? The enemy is the devil of the Gospel. You know the motto: "Evil men told something contrary to what God had said." It was Satan's word, and Eve believed, and became enticed in temptation. What is the reward? Adam and Eve are sinners and need a Savior. So it is again, with us if we come out from among the world into the Gospel service, and then neglect to watch and pray. The enemy is ever busy to ensnare us, and seek us to have this to recount, "We

The world is his element and he is a man so much concerned about those who are in the world and do not profess to believe in the truth. The apostle Paul mentioned in "the snare of the devil," and this is especially for Christians, to draw them away from holiness and righteousness. The world is his work. It is his only business and he is determined to win it. He wants to get Christians to love this present world. He has so many things to present to our eye-view, or our ear, or our flesh, or our mental inclinations, that he becomes successful in deceiving souls and leading them into stry. O my fellow-believer!

us to be on guard. Let us "watch," "watch" the door of our heart, lest that enter there which will cause us to buckle-shield—to become more liberal in our view—than God's word will allow us—to see with six-chained sight some non-essential thing—to make us think we can understand every thing, and presume to change or set aside some doctrine of faith or rule of membership in the Church of Christ. This is the mischief that the enemy wants us to do in the Church, so the way will be made broader for his accommodation. "Bread is the way that leads to destruction" the Savior said, and He well knew what He taught. The way was too narrow for Demas, for he loved this present world.

¹¹ LOVE SOT THE WORLD.

nor the things that are in the world," wrote John, the beloved disciple of our Lord. (John 15: 19; 1st John 2: 16.) May God help us to obey these holy precepts! If we do not love the world, we may yet love the things of the world. Let us ask our Father in Heaven in deepest sincerity to help us renounce all that we become the followers of Demas. If we have the things of the world around us let us not love them, and get rid of them. But above all, my dear brethren, sister, let not the things of the world be in our hearts. Like Paul let us "keep our body in subjection," and so shall we glorify God in our bodies and in our spirit.

Manchester Pa.

THE TWO WAYS.

BY J. S. FLEMING.

THERE are two ways of taking hold of things in general, and two ways of taking hold of some things in particular. There is a right way and a wrong way of taking hold in the line of Christian work. A. believes in saving souls and talks much about the matter; while B. the church would adopt a general system so as to send out missionaries in every direction where good might be done, and the word, health, peace, and

concerned about the matter but does not do what he can in actual work in this direction, because he can't have the whole church to come up to the mark just as he believes they ought. B. also has a soul that yearns over a lost and ruined world and heates the cry for spiritual food, coming from far and near, and he has a great desire to see the system adopted by the church, he learns from his Master Jesus what his duty is and that the Gospel plan is a plan in which all may work to the saving souls through the blessing of God; he assumes the authority to do what he can as the Lord has prospered him, and so his influence to get others' help is great, and the result is, good is accomplished. A's faith does not extend to words, B. proves his faith by his works, which, think you, is the right way?

A. is well versed in the Scriptures and is a tonguey preacher but he is continual scolding the condensed sinner for being a sinner, or the professor for being a hypocrite, however in the doctrine of Wesley, Calvin, Campbell or some other man, or for being an adherent to some doctrine not just (to his mind) according to the Scriptures, and with his scolding he has a way of manifesting a disrespect for the faith and feelings of his audience—would whip them all with the lash of Divine Truth, that they might turn from the hand that handled them roughly. Thos. A. preaches the Gospel with a mixture of big 'I's to a congregation of many little 'a's.

B. preaches in demonstration of the Holy Spirit and power of love. Tells the sinner of the love of God, of the danger of living in open rebellion, and confesses we all need the sustaining grace of God to overcome the world, that we cannot not love the world nor the things of the world; he does not seek the worldling for being a good disciple of Christ and a faithful victory at the shrine of fashion, but in the spirit of earnest conviction tells these God has no pleasure in those things, and that judgment is pronounced against the ungodly.

There can be no acquaintance with God without such a change of heart so that we come one to hate those things of the world and love the ways of humility.—For the faith of those who differ with us is not true, if it does not lead to the credit of honesty and a desire to please God in their doctrines. In the manifestations of love and good will to all, he presents the truths of the Bible without those many lies 'in little' and in reasoning with his congregations, as we may well view certain of his sayings in the light of the Bible. We should examine closely into the matters and see where we are wrong in the light of Divine Truth, to be right in the way. It may cut just to close the line of truth and with as sharp sword, but he is careful to keep the sword out of his brethren's eyes, for they, in their blindness and hardness of heart,

Again, A., as a housekeeper in the churches, has a soul for good works, earnestly desiring that all live in love and edification, but because of iniquity the love of some will grow cold. It may be a young brother or sister that has stumbled in the way or been partially won by the snares of the world, so that there seems to be a going back in their spiritual life. Bishop A. learns of it—sees with his own eyes an evidence of a lack of piety in this or that one, *talks to others about* the member in an uncharitable way, says if she or he, *in the case may be,*

does not better, we must have a visit to them and attend to their case. The members bear of such *brethren* made and of the talk going on about them. At public service felt not so free at home and, perchance, take a some distance back. Bro. A. sees this but makes no special effort to speak to them, or, if he does, seems to leave an impression, we will attend to your case by and by. Eventually the member visited by authority of Bro. A. The conditions are laid down, you must do so and so or the church will do so and with you. The leading argument presented is the chastening rod of the church. That is one way of helping them. These are little ones."

[illegible]

Greerley, Colo.

For The Editor at V

FAITH ANALYZED

BY J. J. ROSENBERGER.

WE know of no subject so much taught in the Bible, as the subject of faith; no doctrine that affords many examples of being urged, both in precept and example, as faith; no theme so pressed upon the seeker as faith. Notwithstanding the above, to us it seems to be no subject practically so much under-taken, no subject of paramount importance, whose depths have been so eagerly fathomed.

First, then, what is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

All our knowledge comes to us through some avenue of the five senses, but sense deals with the visible, material, worldly beyond which they cannot go; they afford us no knowledge of the invisible and eternal world, of man's future destiny. Happily this deficiency is supplied by faith. Sense is the evidence of things seen; faith, of things not seen. Sense deals with the visible, faith with the invisible world. Faith accepts of the voice of inspiration, as the highest order of testimony, no though it were presented in reality; neither does faith stop at a text, but Abraham-like at once proceeds

So how is faith obtained? "Faith cometh by hearing," says Paul to the Romans (10: 17). It is evident, therefore, that knowledge must precede faith; hence, to have faith in Christ, there must be a knowledge of Christ. At this point thousands err. We desire it and sight to see a poor, seeking posterity wrestling in prayer at the altar, and the minister standing over him urging him to have faith, "*just have faith*," when the seeker has never been taught Christ does not "know of the doctrine," having simply acted on the thought of moment. Be it understood that faith is Christ means, faith in Christ's doctrine.

Third, the different kinds of faith clearly set forth by the apostle James show two, a living and a dead faith. "Show me thy faith without thy works," says James, "and I will show thee thy faith to be dead." (James 2: 18.) O man, man, thy faith without works is dead! (James 2: 18, 20). Many, some believe, admit of different points of doctrine, say "they have faith in three things, the Bible, the church, and the minister," but they are not savingly true, because they are not conversing the knowledge, having the life-giving principle connected with doctrine it is a dead faith. To say I believe in free-will and never engage in the work, is a clear illustration of it. To say I believe in the resurrection of the dead, but never engage in the work. When the Lord Jesus professed his faith in Philip, it resulted in works, how there was life in it, therefore a living faith. While there was no salvation in a dead faith, it was a natural consequence of it. To understand this, we must understand it is fed by knowledge, and a knowledge of God or Christian duty will "either avenge of life unto life, or of death to death," therefore says the Savior, "He that believeth on me, though he die, yet shall he live, he shall be beaten with stripes." Anciently there were "go many and lords many," which resulted in a diversity of faith. In opposition to this unably diverse Paul exhorted the Galatians to be of one mind. As works are an outgrowth of faith, "one faith" taught in the above text will give rise to a oneness in works, hence religious practices, to be genuine must be uniform, must be of one mind, of one heart, of one joy, of one mind, in the same unit, etc., therefore to present divided state of our Christian

Fourth, the weakness of faith: "But our faith is impossible to please God" (Rom. 14:23). The children of men are not able to achieve from a logical standpoint the level of love God as required prerequisites for the highest degree, which must be preceded by faith. Hence, "without faith it is impossible to please God" (Heb. 11:6). The children of men have faith in their parents when they fully accept the word of God, and endorse their discipline, while they are favorable with their ability to control their respective emotions. The children of men have faith in the Lord, and yet expect some of the present ordinances of the Bible, we fail to be able to explain. A faith not based on the word of God, which Paul would say, "We walk by faith" (2 Cor. 5: 7). Faith corresponds in design to the natural sense of sight. Relative to the promise of God to Adam, "I will give you of it" (Gen. 3:22), against being believed, he, staggered not in the promise of God through unbelief. A living faith permeated by what He has promised to give, is the only way to have Him. Here we have Adam guided, not by sense, but by faith, hence walking by faith.

Christian worship to the ancient Greeks and modern infidel "was foolishness," but to us, dear reader, who believe, 'it is the power of God.' It

THE BROTHERS AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. II.

Lanark, Ill., June 11, 1877.

No. 24.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY,
BY
J. H. MOORE,
J. T. MEYERS, M. M. ESHELMAN.

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"The Brethren at Work" is sent post-paid to any address in the United States or Canada, for \$1.00 per annum. Those sending eight cents and \$10.00 will receive an extra copy of charge. For all other states the agents will be allowed \$1.00 extra for each subscription, which amount can be deducted from the money before sending it to us.

Heavy Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to J. H. MOORE, Lanark, Cornell Co., Ill.

LANSAR, ILL., JUNE 11, 1877.

Full particulars regarding the extension to Waterloo, Iowa will be given next week.

Denmark the last Love-feast at Yellow Creek, Ill., some three were added to the church by baptism.

The Coventry church, Chester Co., Pa., sends in \$36.00 to help the missionary work along in Denmark. This is another step in the right direction.

When giving a notice of the Service on Baptism, we are advised stating that the price arising from the sale of the pamphlet is to be used in missionary work.

We have on hand some odd numbers of the BROTHERS AT WORK both of volume one and two that we would like to have distributed where they will likely do good. Full cents cannot be supplied, but those wishing these odd numbers for free distribution can get them by dropping a card.

At the late Annual Meeting a committee was appointed to take up a collection for Bro. Moore; the result of that was \$291.00, as contained by the brethren selected for that purpose and sent by them, through us, to C. P. ROWLAND, treasurer of the Danish Mission Fund. It has now been placed in his hands and a draft sent to Bro. Moore. This will be evidence sufficient to assure the donors that the money has been received and put to the proper use.

A DORTMUND one time remarked that he had been trying to be a Universalist all a good many years, but that about the time he got very thing fixed up nearly he would begin to doubt the correctness of his theory and many would say to him, "You are not for his doctrine." He is like the man who said he could be a Universalist if it were not for one book, and that was the Bible. The Bible and doctrine are where the trouble comes in when it comes to false doctrine, and only in this world, but more in the world to come. We may pass pretty clear while here, may even have doubts, but when it comes to facing the realities with a guilty conscience it would be better for that man if he had never been born.

At the late Annual Meeting one of the Eastern districts, when named, reported "as per his time." This mode all fed fed toward the series of that district, and many who had others had done likewise. It is our impression that too much matter is brought before those meetings, having a tendency to make these quiet brethren who are introducing that night to have been attended to at home, and if not carefully used may have a tendency to lead away from that simplicity and order (desire order) that characterized our sister brethren in their earnest search after the apostolic order. A careful study of the Scriptures and ancient history will show that the apostolic order introduced had few pretensions in their councils, and these were of the most important character, and were usually handled with a great deal of care. It is hoped that the different districts will make a firm of this and see how better we can have to attend to next season. If we would devote more attention in our meetings to such as the Danish Mission—the preaching of the Gospel it would certainly be wiser in us to do so, for the spreading of the truth and building up churches were some of the leading characteristics of the apostolic churches.

CERTIFICATES OF MEMBERSHIP IN BOOK FORM.

WE are now prepared to fill orders for Certificates of Membership put up in the most convenient way yet introduced, and will have not only convenient, but a good deal of trouble.

They are neatly printed on good paper, ready to fill out, with duplicate attached and all will bind together in book form, somewhat after the style of church note books. One of these books should be in the hands of each congregation; then when a member calls for a certificate one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. The duplicate lies at it, in substance, what is in the certificate; this remains in the book, thus enabling each congregation to keep a record of this part of her business. We put up two sizes of books: No. 1, containing one hundred certificates price 75 cents. No. 2, containing fifty certificates, price 50 cents. These wanted books containing two hundred certificates can obtain them for \$1.25. Address this office.

SILVER CREEK FEAST.

ON Friday morning, June 10 we were gathered with a seat in the center of the B. H. Jacoby Retirement and soon found ourselves on the way to the Silver Creek meeting-house, some twenty-five miles east of Lanark. Some rain had fallen during the night, cooled the air and rendered traveling pleasant during the early part of the day. We reached the meeting-house just in time to see the afternoon meeting close.

This house is built of stone, with walls not less than eighteen inches thick and is about fifty-two by twenty feet in size. The audience room is thirty-nine by sixty and very conveniently arranged. From the general appearance of the members we would judge this to be a pretty active congregation. DAVID PRICE is the elder here. He lives about five miles south of this house and not very far from the house of the late Mrs. B. H. Jacoby. The meeting was held by Bro. THOMAS D. LYON, he preached in the forenoon. We also formed a more intimate acquaintance with Bro. JOHN EAGLE of York. He was at the house of Cherry Grove but we did not become much acquainted till at

this place. Several ministers from adjoining congregations were also present.

We preached for three at this afternoon. The examination services commenced soon after four and closed at five. Supper being made ready we surrounded the Lord's table at an early hour in the evening, and engaged in the ordinances as they were delivered unto us; after which we sang a hymn and went out and it was night. The feast was an enjoyable one, there being nothing to render any part of it unpleasant. A goodly number, comprising the greater part of the house, have been leaving but little room for spectators many of whom could not get in the house. The order was excellent.

Had meeting the next day at 9 o'clock. We again preached to a large and attentive congregation and were followed by Bro. EAGLE. This closed the meeting for this time. We reached home the next day in time to meet our appointment in Lanark at 4 P. M. While on our visit we made the acquaintance of a number of warm-hearted brethren and sisters, found them in earnest and zealous of the cause and well-versed in the word of truth and building up churches were some of the leading characteristics of the apostolic churches.

One was added to the church by baptism during the feast.

EDITORIAL CORRESPONDENCE.

NUMBER 8.
WHEN we last wrote we were at Eld. Jacob Blough's, near Berlin; that was on the 15th of May. In the evening we attended services at the Berlin church. The congregation was large and order good. Bro. S. H. BISHOP preached on the 15th of May. He was holding a series of meetings there at that time. Spent the night at Bro. Blough's; Bro. Bishop was with us at this place. On May 16th, we attended a meeting at the meeting-house and preached a very attentive congregation at 10 A. M. After meeting we retired to the water-side where some sisters were baptized. Bro. BISHOP is baptizing. The next of the applicants were going home. We have since heard that forty in all united with the church before the meeting closed. We had the pleasure of dining with Bro. Jacob May, the next day. He is the most of the afternoon conversed pleasantly, and we trust profitably with Bro. Bishop. Here, in the evening we met brethren J. W. Wampler and J. W. Bro. BISHOP is well known to our people as the author of an excellent work on the FAVORITE AND LORDS SUPPER. He is now traveling in the interest of the Huntington school. At night we again retired to spending the night with Bro. BISHOP. May 17th, came to McLeansville with the intention of taking the train, go up to Huntington and visit Primitive Christian office, but our watches being slow we had to remain till the next day, we could not de-limate Peter and go fishing, but as the fish did not feel disposed to trifle with our hooks nobody's nets were broken. Lodged with Bro. Dr. Bash-ley's family, who cared for us with much kindness.

May 18th, Left McLeansville at noon and arrived at Hopeville at 5:30. As we were a little in advance of time, and had not arrived one when we would reach the place there were none here to meet us.

But we generally find some method by which to work our way through. Finding that Eld. Jacob Steel lived some five miles from here, we soon found our way to his place, where we arrived very soon. Here we were well entertained. The next day our company was increased by the arrival of a number of brethren and sisters from various towns. Here we first met and became personally acquainted with our correspondent editor, D. B. Munster, and found him much concerned for his Minister's cause. Had meeting at the Yellow Creek meeting-house in the evening and preached to an attentive congregation. Meeting the next day at 10 o'clock. Brethren David Long and Solomon Garver preached. One was baptized in the evening.

After meeting we were taken to within one mile of the place of A. M., where we lodged and rested till Monday morning. Early in the morning we made one day to our next destination.

A small and pleasant village where the Annual Meeting was to be held. The general surroundings of the place were quite hilly and abounded in beautiful prairie. From under the building where the Standing Committee roomed, a clear stream of cool spring water large enough to turn a grist mill. They also have some excellent farming land, and the members we found to be generally well-to-do. On Saturday the 20th of May the village we turned to the right up a hill about one-fourth of a mile, and came to a large meeting-house, having a large temporary shed for both purposes on one side, and another shed for cooking purposes on the east. Both the meeting-house and the large shed were filled with long tables of capacity sufficient to feed about six hundred persons at one time. By means of an underground pipe the large spring at the house, run down and supplied the cooking apartment with plenty of fresh water right at hand. The 5 uniting Committee had their room in a large brick building about one hundred rods from the meeting-house.

The most of the day was spent in friendly greetings, becoming acquainted with some of our numerous readers, many of whom were here. To us this was a very enjoyable portion of the meeting, and we highly appreciated the privilege of forming an acquaintance with so many whom we had not before met. Among them were many aged veterans of the cross who had long and hard labors and heat of the day. Others were in the prime of life, full of activity and zeal for the cause, while not a few were young and had started in the morning of life to pursue their way in the confidence of the cross. Towards evening the several acres of ground surrounding the meeting-house became pretty well filled with people, and in almost every direction could be seen numerous groups of people engaged in conversation. Many of these were kindred and had not met for years. In the evening we were shown to an upper room in the large hall, where we found the accommodations that we could wish for, and our good entertainment at this place added much to our enjoyment of the meeting.

The following, being Tuesday, was the day that the

ANNUAL CONVENT. was to be opened. About one-quarter of a mile north-west of the meeting house, a large and conveniently arranged barn had been erected for that purpose. At an early hour the barn commenced be-

ing rapidly filled, and by the time the Standing Committee arrived, at 9 o'clock, every part of the building was full and several hundred were compelled to remain outside for the want of room in the barn. Previous to the coming of the Standing Committee on hour or two were occupied in singing. Meeting opened by singing 28th Psalm, and prayer. The 15th of July was held by Bro. E. H. GUN, THOMAS J. A. M. Moler, and the following as guests of the meeting:

D. P. RAYSON, Moler, and his wife, GUN, THOMAS J. A. M. Moler, and his wife, JAMES QUINCY, Clerk, H. B. BRENNER, Copying Clerk, J. W. BRENNER, Dea. Keeper.

The Moderator then stated that the rules of the meeting required him to keep order, and expressed his hope that all would respect the rules of the council, and endeavor to promote the Lord's cause by Christian courtesy and moderation. The following is a

summary of the most interesting part of the business before the meeting:

The first question that called forth considerable discussion was one relating to evangelists. It suggested the necessity of all evangelists conforming to the order of the church, so that the principle of plainness, and the distinctive character of the church, in apparel, should be maintained. The principal points in upholding this restriction, were that evangelists are not supposed to planches in dress, that the order of the church differs in different places, that while a brother may be in order in the church where he first is, he may not be in order where he is transferred. The order of the church is considered out of this, being the result of the want of a proper understanding as to what constituted the order of the church. Thus that favored the order of the church, maintained that evangelists would have more power for good if they strictly conformed to the order of the church—that the principle of plainness could be fully carried out—that, in doing so, we will appear in harmony with the church—that the order is a token of humility—that both the church and the world should know where the evangelists stand in this matter—that conformity with in a great measure disarm the opposition to missionary work, and that was the duty of all workers to bear the church.

The Southern District of Iowa presented a query relative to members wishing to give certificates. Decided by the District that the church has not full jurisdiction over such members, hence may withhold the communion from such. The M. M. referred this query back to the Synod, where it was referred to the Synod.

Petitions praying for a change in the manner of holding the A. M. were presented. A committee was appointed to draft a plan and present it to this meeting.

The queries in reference to the brethren in Denmark, adopting the Brethren's mode of dress was next presented and discussed. Some were not in favor of having the brethren in Denmark adopt our mode of dress on the ground that in carrying Christianism to the heathen nations we would meet different customs and habits, hence had to take those into consideration. On the other hand it was shown that when the brethren came that the Brethren's order would be the best adapted to that country. The peasants, or lower class could be brought up to the Brethren's mode of dress without much difficulty, but the nobility could never be objection to conforming to it. The position of the Brethren on this subject would be medium ground, and in all this classes in Denmark could write in perfect safety, as it embodies

THE LUTHERAN.

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Lanark, Ill., July 9, 1877.

No. 28.

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—PUBLISHED—
EDITED AND PUBLISHED WEEKLY,

J. H. MOORE,

J. T. NEVENS, M. N. ESHELMAN

—PUBLISHED—
ASSOCIATE EDITORS.

R. H. Miller, Ludlog, Ind.
J. W. Scott, Northwest Mo.
D. Yarnum, Virden, Ill.
D. B. Stewart, Mayaguez, P. R.

—PUBLISHED—
ASSOCIATE EDITRESS.

Mattie A. Lear, Urbana, Ill.

"The Brethren at Work" will be sent post paid, to any address in the United States at 10 cents for 100 copies per annum. Those sending eight or more will receive a copy free of charge. For all over that number the price will be advanced. No rate can be obtained from the society, being sending it, but the right of subscription and payment will be sent to our order. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to J. H. MOORE,
Lanark, Carroll Co., Mo.

LANARK, ILL., JULY 9, 1877.

Just was baptised near Lanark last Sunday evening.

If A. GARDNER will send us his infant after address we can fill his order.

Just as we get ready to go to press, a number of Hymn books arrive and all orders will be filled at once.

MURRY, Mo., Ontario, a considerable number of Church men and Gleanings, were unavoidably crowded out this week. Will try and make room for them next week.

BROTHER JOHN BOWLAND, who was very low, and not expected to get well some weeks ago, is now up and about. He called at the office on Friday morning, July 6th. Elder HENRY MARTIN is still confined to his room, having taken a relapse.

While at Annual Meeting, some one paid us \$1.00 for have MILLER's *Deliverance of the Brethren* sent to JACOB ANDREWS, Teton, Richland Co., Md. Just as P. O. Guide goes on account at such a place in that state, the party giving the money will come in favor by explaining this matter fully.

Our brother who writes from Washington Territory this week, suggests a timely thought in regard to missionary work in our own country. We hope our numbers will give this subject thought, not only thought but work, and be ready to not merely in spreading the Gospel. We need not be afraid of doing too much for the Master—the great trouble is we do too little.

Our number, who were in attendance at the meeting near Waverly, Iowa, have returned. They report the con- gregation large and interest excellent. The meeting closed Tuesday morning, July 2nd. The meeting was a success- ful one, one hundred and six persons were baptised. Eleven were also bap- tised in Linn Co., and some others in Butte. We did not hear from any.

The FOURTH of July was the star- est day that has been experienced here this season. Nothing unusual was going on in Lanark, save a considerable num- ber of flags. Most of the farmers were busy at work in their hay-fields,

while the merchants and business men were generally at their post. The town- land did a sensible thing when it re- fused the use of the emblems, and the destruction of thousands of dollars' worth of property every year is caused by this unnecessary amusement, and it is time it was stopped!

For some years an aged brother and sister lived in one of the counties of Indiana. Finally the brother died, and Bro. JOHN MATTHEWS of Cerrito Gordo, Ill., was called to preach the funeral discourse. This was the first sermon ever preached there by the Brethren, and occurred but a few months ago. Bro. MATTHEWS concluded to make it one of his missionary points, and held a few sabbath meetings there, and succeeded in building up a promising little congregation of some twenty-five members. This shows the result of ad- dressed missionary work, where the doctrine of the Brethren is preached. Let our missionaries look up all these points where there are but a few mem- bers, go there and start preaching the Gospel and building up churches.

ELDER JONATHAN LUTHER, of Brown County, Kas., gave us a well Thursday morning, the 5th. He preached for us on Wednesday evening, and started his home the next day, accompanied by JACOB T. MAYERS, HENRY MAYERS, wife and others. Bro. LUTHER has been traveling since the A. M. preaching and doing considerable work signed him.

He expressed himself well pleased with the work in which we are engaged, and felt that it is doing good. Brother LUTHER, in his travels in the West, will work for the interest of our paper, col- lecting subscribers and establishing agencies in churches where we have no agents. Hence, having no arrangement to make any, or wherever money may be handed him will be all right with us. We will endeavor to keep him supplied with specimen numbers to distribute in churches where the Brethren are at work is not overrunning.

BROTHER HORN's letter, which we publish this week, is quite encouraging, and brings glad tidings from across the great waters. He alludes to the eight who were saved from the flood by the ark, and then to the eight who, in the year 1708, commenced the tributary movement with which we are not dis- cussing, and then to the eight who, in 1708, commenced the tributary movement with which we are not dis- cussing, and then to the eight who, in 1708, commenced the tributary movement with which we are not dis- cussing.

Recently matters are being changed in our organization, and one thing will soon be done in regard to sending brethren East and West, over for that purpose. A special district meeting will likely soon be appointed at Washburn's Grove in case the matter is considered, and make the necessary arrangements to carry out the infor- mation of the superior; and when that meeting is called, we will be prepared that the invitation is extended to a number in the brotherhood who desire to be present.

THE DOCTRINE OF THE BRETHREN DELIVERANCE is perhaps the oldest work that has ever been published among the Brethren. It is a neatly gotten book of over 400 pages. It is an able defense of the faith and practice of the Breth- ren on the following points: The Divin- ity of Christ; the Holy Spirit; the Free-will vs. Affliction; True Immu- ration; Resurrection; the Holy Kins, Non-conformity, or plainness of Dress, and Anti- cretism. The work is complete, and is

so arranged that the arguments on each subject may be easily found, and un- derstood. It should have a wide cir- culation both among members and the world. Brother R. H. MILLER has given the subjects treated in this work considerable thought, and has discussed nearly all of them in public discourses and therefore his treatise is a pretty thorough ex- posing of the arguments on each subject. The book ought to be in the hands of every member in the brotherhood, and especially every missionary to have it. The arguments they may get from the work will enable them to better pre- pared to defend the faith and practice of our fraternity.

The book is printed in large, plain type, is neatly bound in cloth, and will cost but paid for \$1.00 to any one who will send that amount to this office. Those who want them by the dozen can get a reduction of 10 per cent, and ex- cept charges off, by addressing R. H. MILLER, Ludlog, Ind.

MINISTERS should certainly cultivate the gift of oral preaching; by this it is meant speaking the word sermons and not reading them. I very seldom hear a sermon without a printed paper being coming disengaged; and more than this, there are but few who like to hear sermons read to the congregation. It would not look so bad for some country ministers, who have no money, to give some time to read, to write out a sermon and read it to his congregation, when it comes to city preachers, men of education, who have nearly the entire time to devote to reading and study, and felt that it is doing good. Brother LUTHER, in his travels in the West, will work for the interest of our paper, col- lecting subscribers and establishing agencies in churches where we have no agents. Hence, having no arrangement to make any, or wherever money may be handed him will be all right with us. We will endeavor to keep him supplied with specimen numbers to distribute in churches where the Brethren are at work is not overrunning.

One reason why so many people seem to have no faith in the Christian religion is because they are not ac- quainted with the word. Jesus traveled the same road before us, so did the apostles, but we do not read the Testament and we are not in the shining, black and difficulties that lay in the way. If we would study the history of the life of the apostles more, and learn the difficulties and trials they endured in their journey, we would doubtless be better prepared to meet the same trials in our journey. The road to heaven is a difficult one, not because it is a difficult one, but because of the many trials and difficulties every- where to all who seek to walk in the way of life. A careful study of the history of the faithful who have gone before—faced and overcome those difficulties, will not only assist us with the way, and prepare us of the obstacles to be met, but enables us to form strong resolutions, gather up courage, girl on the whole train of God and he pre- pare to overcome the lords of sin and overcome whatever may be thrown in our way.

MANY of our contributors begin to inspire why their articles do not appear, some of them having been sent us sev-

eral months ago, and should have been published long before this. But our paper, as all now see, is entirely too small for the amount of matter we have from every field of what is sent us, and therefore articles have that have been written for some six months. Many of them cannot be published until our paper is enlarged, then we hope to have ample room for all the good articles that may be sent to the paper.

We do not say this as a hint for our contributors to stop waiting, for we want them to continue sending their articles; there is a good time coming when we can make a profitable use of them all, for we are going to enlarge our paper the coming fall and will then have room and accept. This explanation is made to satisfy those who are wondering why their articles are not published. We do the best we can, though it is not as we would like to do, and hope all will par- don if our articles do not appear as soon as they think they should. We are patient till we enlarge and then there will be plenty of room for as much read- ing as our readers may likely want.

VISIT TO IOWA

AT 2 P. M. on the morning of the 26th A. D. June some twenty-four of us of Lanark rode for East, North, and at Mt. Carroll we were dropped aboard, and at Savanna, Mo., making thirty-two in all, including, besides my- self, three preachers—BROTHER MAYERS, JOHN J. ENGLISH, and FRANK McCUNE. The morning ride was not too bad, and we reached Savanna, a small town situated along the bank of the Mississippi river. Here we waited till about 7 P. M., when we all piled into a small steam- boat, and were soon gliding over the bosom of the great Father of waters. We carried some thirty miles below to the town of Salsala, a small place situated on the opposite bank of the river, where we landed and found the train in waiting for us. The conductor ordered an extra coach looked on, and we soon found ourselves westwardly gliding over the State of Iowa.

The country for some distance along this road is very rough and of the kind looking almost like little mountains. But soon we merged into the broad prairie for which this State is noted. The crops are generally good, especially corn. The weather was very warm, and we were left off within a few miles of the Brethren's meeting house. This is known as the East North congregation, and is situated over considerable territory, and is the mission of the Brethren, and is a very large one. It was soon ready, and we felt quite refreshed. Meeting opened as usual. We preached on the "Gleaning of Naaman."

After preaching an election was held in a school room. The lot fell to Bro. LEWIS, and he was elected. He was not in- stilled till the next day. Preaching on ex- amination lake in the afternoon. The meeting was very good, and we found that the brethren were very much in- creased in number here we were heard of and alive to the good of the church, and all very glad for preaching. They don't sleep much while preaching is going on. We have pretty good lot of members in this church, and there are prospects of even more. Bro. PAUL FLETCHER, our regular pastor at this place, Bro. SAMUEL BARNES will also work for us on

his travels. Near Bro. BARNES' house is the noted Lost Nation spring. To- day morning, and winter and summer it rolls up a steady stream of fresh cool water.

We left Lost Nation about ten Sun- day morning; had a very pleasant ride and reached home at 4.30 on the afternoon. Found all well and doing finely. During our stay with the members in Iowa we visited several of our friends, who have the kindness of our con- sideration. In the early part of the meeting one of our company, a young sister, was baptised, and we came home with one more member than we started with.

ORDER IN APPAREL

YOUR attention is called, not to the necessity of apparel, but to the advantage of order in dress, and the absence of the simplicity of the Christian's attire. The subject is one which has been pretty fully discussed the past fifty years; and if discussion is profitable, surely we should, by this time, have both knowledge and experience in the matter.

The apostle, though absent in body but present in spirit, rejoiced in beholding "the order" and "steadfastness of the brethren in Galatia." He did not feel that they were in error, as we do, no system—was not system because they were movable in faith, but because of their order and steadfastness. The order of the Galatians were mentioned in the brethren's Colonies. The subject is one which has been pretty fully discussed the past fifty years; and if discussion is profitable, surely we should, by this time, have both knowledge and experience in the matter. The apostle, though absent in body but present in spirit, rejoiced in beholding "the order" and "steadfastness of the brethren in Galatia." He did not feel that they were in error, as we do, no system—was not system because they were movable in faith, but because of their order and steadfastness. The order of the Galatians were mentioned in the brethren's Colonies. The subject is one which has been pretty fully discussed the past fifty years; and if discussion is profitable, surely we should, by this time, have both knowledge and experience in the matter.

First. It is maintained that order is a system in dress, on the part of the Christian has many advantages over the custom of the heathen. We learn that those of like "pious faith" to really recognize each other when not personally acquainted. He who loves Jesus also loves His institutions; and if he loves the Lord's institutions, he will certainly love his brethren. If a man love his brethren he will be glad to meet them at any time, and if meeting them will make him glad, to recognize them, without making faces, will, it is not to be grieved. I feel to see they who we should not make other glad or happy whether, or wherever we can, and if we make another happy, we also make our- selves happy.

Second. It is urged that equality in our relationship to each other, can be better maintained by uniformity in dress. Variety of form brings diversity

unto God Himself, His special and peculiar functions, in the economy of grace, are nevertheless explicitly stated. The mission of Christ into the world was not so much to teach us the mystery of a personal Divine existence, as it was to teach us the relation we *must* and *must* maintain to this Divine existence.

This relation was first taught the Jews by common and ordinary methods and means. It required many years to teach mankind the lesson of a personal existing God. The knowledge was one of gradual development. Intuitively man had received the idea of a God; but his knowledge of Him being so imperfect, gave rise to numerous false notions in regard to this Divine Being.—Even the Jews themselves would occasionally lose sight of the sacredness of the Divine Name, and merge into barbarous and wild notions as to their God. Idols, false deities, and the like constructed out of wood and stone, plainly demonstrates the fact.

It is sometimes claimed by worldly athletes that they do not believe in the existence of an extra-mundane Being, but can we credit the veracity of such a claim? Can we credit them with the capacity to conceive the idea of a personal God? No, one, inclined to the belief that man is not to be found, who can, from his *innest* self, and with a conscience, a supernatural power—an almighty and superlative Being. Men may profess to disbelieve the existence of a God, but whether they are sincere they cannot tell. I have never known a worldly man honestly deliberate to suppose that the intelligence of man—which is the all of man as it were—could fall beneath the influence of a Being more powerful than itself to credit the possibility of such a belief. I, however, am willing, and ready to admit that the idea of a triune God, three in one, and one in three, may be "leptotic" to the intellect of man, but the logic of its apparent inconsistency to the principles of logic. But when the Scriptures and logic conflict, the Scriptures of course should have my preference, and I am glad to teach that which is of logic.

Were we to attempt to prove the possibility of three Divine persons—I mean their personal relation—in one, and one in three, from the standpoint of logic we should utterly fail. Herein, then, lies the mystery of godliness, and the possibility of an incomprehensible fact. Let us briefly note the idea of a Trinity from a Scriptural standpoint.

In the first chapter of Genesis, first verse, we have the following explicit language: "In the beginning God created heaven and earth." Here the words *Eloheim bara* occur—God created.—That this term *Eloheim* implies a plurality is evident to all unbiassed Hebrew scholars. But we shall not even attempt to prove the doctrine of a Trinity from the primary signification of a word, or words,—the plain English of the Bible will render sufficient proof for a fair investigation of the subject. Permit me to once more call your attention to the word *Eloheim*. This word, we remarked, implies a plurality, and the translators ought to have given it in its plural form, for in the very same chapter, when speaking of the creation of man, this

plurality is observed. Let us note the language: "And God" (*Elohim*) is again used—"said, Let us make man in our image, after our likeness; and let them have dominion over the earth." The word *us* is plural, and *our* is, also as plainly plural as anything can be. If the term *Elohim* is allowed singular form in this case, then we argue that it also should have been translated in its plural form when speaking of the creation in general. The *us* and *our* had no more to do in the creation of man, than in the creation in general—"Let us make man in our image, after our likeness." The word "the" (*Hebrew*) is *Ha*, "the Word" (the Greek *ho* is *Legos*, "the Word was with God") * * * "all things were made by Him; and without Him was not anything made that was made." The phrases: "with God;" and "was God," is the mystery in our text, and we shall leave that part of it alone. But do not let the language, "and without Him was not anything made that was made," plainly prove a plurality in the Godhead! Can the rational mind, after

reading St. John's narration of the Word, and God, conclude otherwise, but that there is a plurality specifically implied in the language? A mere plurality of *excellence* or *majesty* could not reasonably be applied, nor would the term *Eloheim* even warrant such an interpretation.

But that query may arise right here, How do the Scriptures regard this "oneness," and yet "equalities," in the Holy Ghost? We answer, just in the manner that the Scriptures regard the Father and the Son, who are yet distinguished by the Holy Scriptures. It is said of man: "They twain shall be one flesh; that is, of one mind, or united. Personally, man and woman are two, separate persons, yet they are united by the oneness of the marriage relation they have entered into. Personally speaking, there are three in the Godhead, but by virtue of their union they are one—one in the Holy Ghost, and one in the Father and the Son. The Father and the Son are two, yet they have resided in heaven, says the apostle John, "the Father, the Word," meaning the Son, "and the Holy Ghost; and these three are one." Christ proved that the "church might be one," as he said, "that I and the Father are one." "I and My Father are one," says He again, "but My Father is greater than I." "Greater than I," meaning that His relation to the human and Divine natures is equal, but His relation to the Father is not equal. The Father has begotten and sent the human and Divine family; the Son went, and the Holy Ghost lived. The Father promised that the "Seed of the woman should bruise the serpent's head," and the Father sent the Son to be related to us. "No man cometh unto me," says the Saviour, "except the Father draw him," evidencing the fact that the Father performs the first work in the redemption of the human race. His mediatorial work, the Holy Ghost indwells, because of His sacrificial work

The Father also stands first related to us, because of The pardoning grace. When we are forgiven by the Father, then, therefore, we are pardoned of our sins, then we are brought into a justified state, and Christ properly is our Justifier, and which is the first of the Holy Trinity property belongs to the Holy Ghost. Three things, therefore, are implied in our salvation: the pardoning grace of the Father, the Justification of the Son, and the sanctifying grace of the Holy Ghost.—The Father planned the work of redemption, and provided the means; the Son executed it, and the Holy Ghost applies it to our souls. The Father has laid down the name of the Father, Kitchi, because the Father stands first related to us, and is the head of Christ; for, as Jesus said, "The Father is greater than I am," and "The Lord of the Father is the Lord." The end of us to be baptized, accordingly into the name of the Son, because we stand next related to the Father, and the Father is the Father.—There is our mediator between God and man, the man Christ Jesus. We are to be baptized into the name of the Holy Ghost, Kitchi, because the Holy Ghost is the Holy Spirit, and is sanctified by works of righteousness which we have done, but according to The mercy He showed us, by the washing of regeneration, and the renewing of the Holy Spirit. (Eph. 5:26, 27.)

For The Brothers at Work
OUR DRESS AND ACTION SHOULD
CORRESPOND.

It seems that pride is getting worse every day in the church, which I think should not be. We should be a plain and a separate people from the world, and not try to follow after all the foolish fashions of the age. I think we should all do what we can to keep pride down (but that is not all, we should have everything to correspond with our dress, and not put all the stress on dress; and that will not save us, we must be separate from the world in other things as well as in dress), we should have that love and charity that becometh Christians, and even love our enemies, return good for evil and give to every one that asketh, and he that would borrow of thee turn not away. Now brethren and sisters, let us be careful about these things, and not be too ready to find fault.

Have a brother or sister when we see them have a little something we think they ought not to have; but let us look to ourselves first and see whether we are not doing the same thing. Let us see if we are in their shoes, not that they are right, but to see that our own souls are renewed first, then, perhaps, we could admonish our brother or sister, who is performing a little too fine, and it would be more good to him than to us.

Performing the duty of who are ready to find fault about our brother or sister's dress, when a poor neighbor comes to us for a favor, we turn them away without it, or if we let them have anything, we must have pay for every little thing, and we are not willing to do anything without wish for; now, our poor neighbor, without suffering, comes to us for something to eat, we send him away empty and perhaps hungry. Now brethren and sisters, is this doing what the Scriptures demand? I think not, for it says "Feed the hungry and clothe the naked."

I don't hate this that I am upholding pride, but that I would like to see everything correspond, so that there would be no room for the world to say: "Oh, they just think if they drop plain that that is sufficient, whether they do as the Scripture says in other things or not." Let our daily walk and charitable acts prove to the church and the world that we are what we profess to be. We should all begin at home and see that our own faults are removed, then may be, we won't see others' faults so quick, and there would be more love and union in the church in place of so much back-

ORIGIN OF LIFE.

BY P. H. WASSERMAN.

THE topics and principles that enter fundamentally into the structure of the Bible, and into human welfare, both in its physical and redemptive plan, should also be allowed a bearing through every day.

In No. 14, current volume of B. R. at W., on second page, Mrs. J. W. Smith calls attention in a footnote to a work on the volume function which immutability is a function of. The work is an important device the form and character of an developed being. Human language is inadequate to represent the actual function of the volume function. The volume function. The saints should not forget their sanctified in the most private relation of life, and in the act in which they perpetrate the generative act of God in the world. The volume function is the "Let us make man in our image," is the law of generation for God and man. God could not put into his shaping of man in the world, the volume function. Possible, if the act are not too tedious to view. The power of Christ is man's primary goal. This power, selfishly oriented, is evil. At this point the volume function is the volume function. The volume function is the volume function of our nature into submission to the higher. To have a better sense in proportion than the identification of the volume function. The volume function is the volume function of the immortality wholly away from the will and purpose of God, and to impute the image of ourselves with elements which tend powerfully in the direction of the volume function. The volume function on millions never suspect the root of the body-and-soul-destroying proclivities which came from the cradle to the grave. The volume function is the volume function of the volume function which springs a product of eternal consciousness, with capacity for eternal bliss or ruin, should be consummated with the more absorption of soul in God and the volume function. The volume function. What higher conception of human generation can we have? Is it higher than God requires? The created Adam from the volume function. The volume function. Modeled in the act of transmuting life.

I would not only recommend, but earnestly entreat, that those who have magnanimity enough to desire so high and Divine a propagandist Ideal, peruse and study Dr. James C. Jackson's two famous works treating these topics: namely, "THE SEXUAL ORGANISM," and the "TRAINING OF CHILDREN." They are not only worth their weight in dis-

monds, but unfiled and enforce principles deep as the nature of God, and far-reaching as His Eternity. The "Training of Children," cuts into sixty cents and should be possessed by every father and mother in the brotherhood. They are written wholly in the religious element, and from a standpoint high enough to raise the generative act into fellowship in the creation of man. If you would know the law of God in relation to the most physical act of life, do not fail to possess these treasures. Address: Amos, Jackson & Co., Danvers, Livingston Co., New York.

GOD'S WISDOM.

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THERE is nothing which man knows so little about as the wisdom of God (Rom. 11, 33-34). Man knows nothing about the wisdom of God, only that he knows His wisdom is very great. And how does he know it? By the observation of three grand proofs or evidences.

Now, in our first article of the series on this subject, let us consider God's wisdom as manifested in nature. Let us view it under two principal heads: 1st, in the establishment of nature herself; and 2nd, in the establishment of her laws.

Now, under the first point let us consider it from six different stand-points: 1st, God's wisdom is manifested in the forming or making up of nature; 2nd, in the perfection of nature; 3rd in the beauty of nature; 4th in the glory of nature; 5th in the object of nature; 6th, in the result of nature.

The reason that the wisdom is manifested in the making of nature. Before God created the universe, it must have been that even nature did not exist: "For of Him and through Him, and to Him, are all things, to whom be glory for ever. Amen" (Romans 11: 36). "Through God are all things." It is through God that all things exist. He is the cause of their existence. He brought them into existence. He made them; and no nature is one of the all things, God made them; and as space, time, matter, cause, etc., are parts of nature, God made them all, to whom be glory for ever. "Of Him, and through Him are all things." We are made to believe that God made space. Now let us behold the wisdom of God. There must have been no space, no vacuity and con-

This man cannot begin to comprehend, but God understands it perfectly. And although there was no space nor occupation, God did exist. This to man is a profound mystery, but to God well known. O the ignorance of man and the wisdom of God! God existed, and he put into existence, space and into space he put matter. Now again, let us behold God's wisdom. When God made space, He made it infinite. — In all directions to it, he set no bounds. There is no east nor west; no north nor south; no up nor down. Those points are only relative. But space is one vast unbounded infinitude, which man never can begin to realize.

Since no comprehension can be obtained of the vastness of our own solar system, how can man form the least idea of the extent to comprise an infinite number of solar systems in the infinitude of space? A ball, fired from a cannon might move on for all eternity with the same velocity it started, it would reach no end. Can man form the least comprehension of this? Yet God, who sits on the Throne, can see through all space and behold the glorious scenery of the entire universe; of all the heavenly bodies in motion, regular in their

O, the grandeur of this magnificent scenery. God made this scenery. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Romans 11: 33).

(To be continued.)

OLD RYE'S SPEECH.

WAS made to be eaten,
 And not to be drank;
 To be threshed in a barn,
 Not trodden in a tank,
 To come as a blessing,
 When put through a mill,
 As a blight and a curse
 When run through a sickle.
 Make us up into loaves,
 And your children are fed;
 But of late drink,
 I will sorrow them instead.
 In bread I'm a servant,
 The eater shall rule;
 In drink I am master,
 The drinker a fool.
 Then remember the warning,
 My strength I'll employ,
 If eaten, to strengthen,
 If drunk, to destroy.

EXPLANATION TO THE BRETHREN OF THE GENERAL BROTH- ERHOOD

WHEREAS, the last two Annual Meetings have been pettioned in the Western States to regular, which means to annual and to void the following sentence in the calling service as passed by Annual Meeting of 1874. "You have no authority to go into the acknowledged territory of any organized church to make discontinue for preaching, unless called by the elder, or the council of the church. It is an assumption of authority for an elder to do so."

consideration of the long unbroken
of my family connection with the
rich, and her traditional history, and
was delivered to us by our fathers,
and I could remember, the charge
by my father when installing me
into the office of minister, and
ally into the eldership. I have done
what I could not omit. Annual Meet-
ings of the church in the winter
of the church in installing brother
into the ministry. I will for the
sake of all the brethren try and ex-
plain, in as concise objectionable
manner as I can, what I will convince
that it is right and a just harvest
of the church. I will try and ex-
plain the duty of the elders of the
church, a problem in the second
case, or even an elder, passing through
the hands of the church, and the
elders from the house of the church-
men, may fail to see the propriety
of such an office, neither do I think he
will see it, or insist on a strict interpre-
tation, or close application of the
scriptures. I will try and explain
them very well organized, and natu-
rally strong churchmen are crowded
into one county, the case is different:
it is for the government of the body
of the church, and the elders are the
elders of the church, like brother society
controlled by circumstances.

When an organized church elects a member to serve here in the ministry, she has no right to elect him to serve in any other organized church; and she elects him to have no right vested in him to go to any other organized church.

The justness of this all brought to see. Organized churches authorized to attend to their own internal affairs, to elect their own officers, and to have no right to invade the rights of any other churches.

It was also grasped into other things, and the mind was enlarged. The old brethren always considered one ministering brother moves out of the church which chose him, he moves to the church which he chooses, and it is of his office—that is, before he is ever ordained; and it was at the option of the church into which he moves to elect him to the ministry.

Section 1833, Article 3. How then can a brother install a preacher according to the order of the church without bringing under this restriction: for until he is called by the elders, or by the council, he is not a minister of the church. A preacher in his organization may move to another church, but he is not a minister until he is elected at all.

The church electing him cannot give

In the language of Peter we would say - "Wherefore, beloved, seeing that ye lack for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

—

A DISCOURSE ON THE TRINITY
AND CHRISTIAN BAPTISM.

WHAT IS BAYBORN?

Instructions John the Baptist said, "I baptized you with water; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Now the baptism here spoken of has two meanings, from the fact that John the Baptist, who baptized with water only, also referred to one who would baptize with the Holy Ghost, and with fire. John the Baptist used the word baptism in a literal sense from the fact that he baptized with a literal element—with water, while, in the same sense, he also used the word in a figurative sense—namely the baptism of the Holy Ghost.

When, therefore, the Lord Jesus said,

GOD'S WISDOM

Now, before the creation of matter, all space was empty. Not a molecule of matter existed, neither was there any light. The darkness was not a void, but must have been a perfect vacuum, all filled with darkness, which is not matter, but the absence of it. Light is matter, and darkness is the absence of light. If there had been any light, it would have created matter, there was, rich Him, in His wisdom, no need for questions about it as regards its form, its quantity or quality. As regards its quantity, it was infinite. It made a chaos and equally distribute it throughout space; or shall I put it into mind bodies? Into what self bodies, no agencies with the power of motion, of extension, of pulsing or circular, triangular or flatness, oblong or globular? For no God had all power to create, so had He infinite wisdom to protect. Some philosophers have said that God created matter, but that God made a chaos and equally distributed it through space, and it collected and formed bodies, one of which is our earth, and the other is the sun, and the great central heaven, and the whole

rejoice and strive for the good, for the blessing, and for the happiness of all His creatures. God might have made everything different and contrary to the nature of His creatures, but He chose His creatures. But behold His goodness and His wisdom! His wisdom is manifested in all things. He has ordained all things for the best. He has made all nature cease to rejoice and to rejoice before God. The mountain sits together and the hills rejoice and clap their hands. O, the depth of the wisdom of God! How unsearchable are His judgments, and how inscrutable His ways! Then, since man is endowed with reason and can behold the mighty works of God, the greatness of His wisdom, and His unending goodness, why fall before the Lord and adore Him, and glorify Him in praising and adoring the great God, the eternal King of the universe? Why do not all men are the wisdom and goodness of God, and worship Him and obey His command, and glorify Him in His wisdom and His goodness, and adore Him as His great God? May God still pour out His Spirit upon us, and lead us in the paths of peace and true holiness unto the perfect day. May all things be done to the glory of the Father, the Lord God.
 (To Be Continued.)

THE BIRTHDAY AT WORK MAY BEHOLD
 FROM NOW till Jan. 14th '78 for 65 cts.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2:10.

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Many sisters, Brethren, and Registered carriers will be in our work. They should be made payable to J. H. MOORE.

Subscriptions commenced early, should be forwarded to J. H. MOORE,
Ladysa, Carroll Co., Ill.

LADYSA, ILL., AUGUST 13, 1877.

(Our young sister as implied at Yedion Creek last Sunday.

We are again out of Ladysa, but will have them on hand in a few days and will then be ready to fill all our orders.

The money lot and Oldmans are crowded out this week, also considerable other matters already in type. Will try and make room for them next week.

To Bro. H. H. STEIN's article entitled "The Stronghold," the word "aching" should be "aching"; and the word "out" as eighth line from bottom of same article should be omitted.

BROTHER R. H. STEIN, accompanied by his wife, is traveling west, and visiting L. M. HULLY in missionary work in the Central Ill. mission field. It is hoped that sister will come this month.

The excitement caused by the strike has been about subsided, and prices have been reduced at most all points. There are a few places, however, where all is not harmonious, yet no regular outbreak will likely take place.

A BROTHER whose heart is in the Danish mission, writes as follows: "I trust your District Meeting will be greatly blessed, and that you will, with heart and tongue will be agree with the Protestant name."

By his request, we announce the address of Dr. S. H. BARNES at Dallas, Texas, Iowa, Ill. Aug. 20, at W. H. STEIN, Ill. Further information at his meeting in Appanoose Co., thirty-one were added to the church.

On another page Bro. EDWARD L. EVANS tells our readers what he likes, which is well and good, and hope it is the wisest of all, but it is better to impress the readers of the BROTHERS AT WORK, would like to see an occasional short, pointed article from brother Evans. What say you, Bro.?

Frost general reports on country has been blessed with good crops, and the farmers have had excellent weather for taking care of them. In Kentucky it is said, the farmers have harvested the best

crop of wheat the State has ever produced. It is also seen that the grain will likely command a good price.

By referring to the correspondence regarding this work, it will be seen that the good work still goes on in Wisconsin, even in the absence of our missionaries. It is hoped that our brethren will keep this field well supplied with energetic and skillful laborers, for certainly there are prospects of doing good.

From a letter just received from Bro. H. H. STEIN, we are informed that he has now moved into North Denmark where the members are. His wife being still at home has made it necessary for him to do most of the house-work for some months. The wife of the Baptist minister, he helped some weeks ago, has also been helped, thus making one more to the little flock in Denmark.

The news from the war in the East at the present time is of somewhat peculiarities. The Russians have made a severe defeat at Plevna. They are now concentrating their forces in fact as troops can be moved, and some heavy fighting will likely take place within a few days. Should the Russians be defeated, the struggle will be a long one, but if victorious, they will likely march into Constantinople and thus end the war.

A WRITER in the *American Churchman*, speaks of a preacher who preaches long hours to convince his congregation that hell is a place of perpetual torment from death and the resurrection. That preacher would be heartily approved of some of his hearers who have little sympathy with the doctrine of eternal torment in the future to make up for what they have listening to his five hour speech.

Last Sunday we had the pleasure of welcoming and preaching to some for the Brethren at Panama; one in the furnace and the other at three in the afternoon. The attendance was large and the attention excellent. The meeting was a very enjoyable one to us especially, there being a large attendance from the Cherry Grove district. Many expressions of love and faith with the idea of congregations visiting each other, thus relieving here and each feeling.

Our impression is that something ought to be done in regard to holding meetings in Chicago. Scattered over the city are a number of brethren and sisters, who if collected might form a very valuable nucleus. We are very glad to see that they are in sympathy with our people and strong advocates of primitive Christianity. We believe that if the proper effort were made much could be accomplished. We are glad to see an influential church might be built upon this city.

WHAT the church needs are men who have the pluck and independence to stand up for that which is right. Men who learn to choose the right, and then stand up to it fearlessly. The man who stands up for his principles is always thought more of than those who try to please both parties and make peace nobody at last. It is not pleasing me that we should strive for, but it is the right; and when we obtain that and stand to it, those who are for the right will be our friends and ours should be to obtain friends if it be far better to be on the side of the right where God is, with the world against us, than to be in the wrong with the world on our side and God against us. Let us exert you

to take your stand for the right, and have pluck and independence enough to stand up for it. You don't need to be fanatic, but you can be firm and true to your side, and stand up for the work of the Lord, ever contending for the faith once delivered to the saints.

We hope the coming District Meeting will be characterized with true devotion and brotherly feeling. One who is the salvation of mankind, should be just as extensive as the world. Christ and the apostles believed that all men might receive the truth; hence we hope to see that there are no excuses for not having a heart of every brother and sister. We are certain that God loves these of His children who work hard that the Gospel may reach every soul.

"Hear ye up, that big paper" is the word that comes from one of our active agents in N. W. Well we are doing all we can, and will be good ready after a while. It is hoped also that all our agents are getting good ready to "hear" up to the large list of aid and new subscribers when we come out as "big paper." We know our paper is rather small, but we should remember that large tracts from small sources grow, and that they must first be sown before they can grow. It is better to start small and grow, than to start large and diminish.

THE BROTHERS AT WORK will be sent out on the fall of the present year for fifty cents. Why not get your neighbors, and get them to take it on trial, from now till January 1, 1878. The reason why we so earnestly solicit your aid in this year in procuring an additional list of subscribers is, that we do not have a purchase as engine is not possible to run our presses. Our list is becoming too large, to be conveniently run off by hand, hence we find it necessary to put on steam power. Now, if each subscriber will send us one new name, it will be quite a help, and will enable us to purchase an engine at once and get our office in good running order. We have an excellent press, and if we succeed in getting our engine, we will then be all right for any reasonable amount of press work.

It seems that the Mormons have taken up their line of march for Mexico. Many of them are rapidly leaving Salt Lake, heading toward the more fertile and climate of the South. In fact they are getting back under the old colonial rule of Central America, that gave rise to the "Quail" novel, from which the Mormon tribe was composed. If they will now start out another colony, having them to travel from Central America up through Mexico, California, Oregon, Washington Territory, down up to Behring Straits, come over into Asia, marching to some distance north of Babylon, and there find the ten lost tribes of Israel they will then be somewhere near the origin of the supposed-homans. They have gone to in some of the great deserts. In many respects the Mormons are a very industrious class of people, but their polygamy and brutal tyranny are a disgrace to the American continent.

THINGS I DO NOT WANT TO SEE.

THE following are some of the things I do not want to see again hereafter: 1. Young ministers ungrateful to the old pioneer preachers, who have borne the heat and burden of the day—worked hard and sold out to build up churches. These aged veterans who have been

the standard bearers of the pure Gospel in our infancy, amid the dirt, blood and clout of opposition, should be respected for what they have done and kindly cared for, along about the last years. They have performed their work, and considering the disadvantages under which they labored, it is evident that they have done well. They do not regard their labor with indifference, for we are now reaping the fruits of their toils and enjoying the result of their experiences.

2. Educated ministers looking down on those whose learning is limited, with a desire to place them on our side, and occupy their places and reap the reward of their toils. True education is intended to teach people good manners, at least and learn them to respect others with becoming Christian courtesy. Doubtless if many of our uneducated ministers had been favored with the opportunities for gaining an education as our college graduates are, they would have been far more instances of them in the point of learning and wisdom. They have their field which to till and their work to perform, and certainly should be respected and kindly regarded for what they do and be shared into a heart just because their education is limited.

3. The older preachers jealous of the younger men. There should be no jealousy in the church of God, especially among the preachers, for they should be "examples to the flock," work together and not pull apart. If young ministers by industrious habits and hard study, succeed in becoming better acquainted with the Word, the older ones should be thankful for it, that when they pass away skillful hands will be left to carry on the work in their stead. They should like to make the younger brethren useful, not by trusting them unskilfully up by throwing obstructions in their way or by unwise judgments concerning them, but in the way they should go, and when they pass on to receive your reward, you will have the church full of men of faithful and energetic men who will take their places also."

4. Elders longing for God's blessing, and not in all things seeking the counsel of the church, but rather acting by their own devices. Elders were not designed to be rulers of the church, neither are they the heads of the church, but "co-workers," "helpers" who are to go with, feed and care for the flock in Christ; and in all the wisdom of the flock should be kindly regarded.

5. The ministers and deacons thinking themselves better than the laity. In Christ there is neither more nor less, but all are one in Christ. The officials should not look down upon the laity, but make it appear that they are unwise, for they are but servants and not rulers. The Minister should be the servant of the laity, and the officials. Christ is our Master, the church our Mistress, and certainly the servant is not superior to his Mistress.

6. The church as full of the world that it cannot tell the difference of light from darkness, and that it is no injury to the world to have the church up, but we want the church that gets the world in her. The space between the church and the world is the widest enough so that the evil of the latter will never become mixed up with the good of the former. God's people should be a "peculiar people, zealous of good works." They should be so full of the love of God, that they can show that they have been with Jesus.

7. The church allowing her poor members and superannuated ministers to suffer for the want of food and raiment, and

begging their bread from door to door. God pity the church that ever becomes that corrupt. The church is able, and should support her poor members, and especially should the church care for her disabled ministers, who have spent their time and means in support of the church.

8. Members losing their love for each other to such an extent that they will not settle their differences according to Matt. 18. The Savior has laid down a perfect rule, which if strictly complied with will prevent all difficulties.

9. Members desecrating at church meetings, doing all in their power to have certain ones elected as deacons or preachers as the case may be. Whenever churches get into such business as this they may look for corruption in abundance. If any thing should be held sacred and conducted quietly in the presence of heaven, around the sacred stone, should be chosen a haloed and angelic feeling that will follow the heart of every official to be given. Every officer who has been elected to serve the church should have the pleasure of looking back on the day of his election and installment with feelings of awe and solemnity. The same attention an election should be full of sacredness and solemnity, prayer and fasting.

10. Members becoming suspicious of each other, and not having that confidence in each other that they should. In order that peace and tranquility prevail the body it is essential that the members compete in their love, have great regard for each others feelings, and confide in each other with becoming Christian confidence. Peace and real enjoyment are strangers where confidence is lacking.

11. A division in the church—no party spirit arising from the others, thus dividing, instead of uniting their strength. "United we stand, but divided we fall" should be engraved on the heart of every devoted follower of the meek and lowly Jesus.

DO WE LIKE IT?

Dear Brother E.—
I HAVE often wondered how you like your present work, and whether or not you are up to the publishing business breaks in upon your patience any. If not inconsistent with your holy religion, let us hear from you in a few lines. I am ever, your friend,
Years in the One Hope of our calling.
I. F. M.

REPLY.

I know no better way than to lift the curtain a little, and permit you to look into our printing house a moment. You can then draw your own conclusions. In our department of work, we have been up to the year 1876, it was distinctly stated that the object of the BROTHERS AT WORK was to "Preach the Word," and "advocate, reform and reproduce Christianity all over this present world." We tried to keep our eyes on that "object," and finally hope our readers and writers have also endeavored to ever look in the same direction. But to us the road has been a long one, and we have seen many things that we do not like. In the present time, we are not always the same; neither are they carefully on the lookout for the rough places. On this we are altogether of one mind. We are not in the least of the present time. Some letters came, seeming to have been written with pens dipped in "gall;" others bore the "penicillin" of "righteousness." Some showed that their authors had not been on their knees, and had learned how to comfort and edify. Not a few came, ready to "pour in oil and vinegar," that whether oil, gall or vinegar, they professed in the Christian religion.

Whether any forgot the object of the paper is, to preach the Word, I venture not to decide. Perhaps they did not know the great mission of the paper; if so, they could not have forgotten it.—It was profitable to all, when writing for the press, to remember thousands ere in just as we represent ourselves, every line is a complete picture of what is in the head and heart.—"Preach the Word" is an excellent label for every pen that writes for a religious paper. It keeps down self and sets up Christ.

On coming into the office of the BUREAU AT WORK, you will soon discover the editor-in-chief busily scanning a written document, and if you stand still and look carefully, you may discover him in deep study. There is a cause for this, that you have before him

For this, the maps he had before him and a long document that should be compressed into twenty lines, had him to confess: it is a question. Or, may be, the writer has an undertaking which he considers essential to the welfare and happiness of the church, and it is urgent in his demands to have the church know it. Now if the writer drew his conclusions by looking at one spot, and not at the whole lutherhood, the church is sure to become puzzled; for a matter may have local significance, yet not be of general interest. To get all written, to say this is no small task.

Having disposed of a couple of perplexing matters, the next letter may urge, that the editors inaugurate and defend a matter belonging exclusively to the General Conference. If they refuse to give opinions and decide matters entirely out of their jurisdiction, they may be sure to receive another offer of the letter cap. This they are expected to drink whenever handed them. Jews only brot the vinegar and gall; so do we.

Have no desire to go any further in this than *Jesus* did. If the others don't drink the latter, they are "not sound in the faith"; if they do, they are a little *stupid* and drowsy, and need whipping into right *smartly*. All these things come and go almost daily, yet the Lord preserves and bestows abundant grace.

You are next introduced to the proof readers. These take the printed copy and carefully read, looking for all mistakes. The eye soon becomes trained to this work. Is a letter upon one down,

little, cut, quail up, too much space or too
left, capital wanting, pause out of
wrong place, wrong letter, word or letter
to transpire, or any other error, or
proof reader is expected to note without
pencil. If the Lord is in us in the pen-
man, O what a lot of spiritual we will
promote! Many places He will not
actions wrong side up, actions with too
much self in them, words spoken with
the wrong spirit, too much space be-
tween phrases, hard words and un-
thoughtful thoughts where words and
thoughts should have been used; high-
things where low things would have
been better, suspicious where steel con-
fidence should have been manifested.
If these and at any one of these things
I find fault, I will not be satisfied. I
trouble and trouble when He stretched
his hand to heal to correct and make up
Me, through love.

You are now invited to look into the mailing department. The head man of this section is required to fill all orders for books, maps, paper and paraphernalia; and in addition to this, put names in galleries of addressing machine, post boxes, and carefully look after the interests of subscribers. The older letters often contain words of comfort; sometimes tell how good books, and pamphlets are helping to build up Christ's cause. Not unfrequently some circumstances the paper is sent to some one out of Christ with the hope that it may win him to Jesus.

We do not take you to the composer's room and show you some of their work. Here are fingers busily engaged in picking up letter after letter and putting them in their proper places. Before them may be seen signs and systems artistically arranged, while others appear a little irregular, perplexing to decipher. But brothers and sisters, whose motto is *Work*, never get weary looking at hard labor through unspiced words and legible choreography. Nor will you have less regard and sympathy for editors when you learn that here may be seen

the managing proprietors, with sleeves rolled up busy turning the press, or carrying or folding papers; in short, from the coming-in to the going-out there is not a particle of pretence to be lazy.— This fact does not detract from our willingness to do good, nor does it pierce our patience. With this faint sitting, I denude the subject for this sitting, hoping this digression may afford you at least a small insight of the work being accomplished here. Could tell you much more, but our paper is too small, and as editors should learn to be concise to others, we must learn to bide our

THE PLENTEOUS HARVEST.

1997 年 11 月 16 日

Maximum is: 22.

UP people all over this land are now wading plain in harvest, gathering the bountiful crops. A few months ago a large field was a matter of waste and weeds, and the farmer was almost at a loss to do anything with it. And almost every body wished for it, and, doubtless from various motives—some for ornament, some for worldly gain, and some for the general advancement of the business interests of this country—many of them were anxious to purchase it. Many are looking for a good crop, the prospects are realized. It now remains for all to make a proper use of it. We feel sure the Christian, the humble follower of Jesus, will not be content with a selfish, and so use the bounty of God's earth that His name may be glorified, and the interests of His cause sustained and advanced. If your motive, your object, your aim, is to get a lining—income from whatever source it may be, shall be spent to a good purpose, and that the church and the poor shall not be forgotten, then I say, your expenditure is not only laudable, but it is a noble and noble promise of God's blessing indeed. The bread so shall be made fine, and he that waters shall be watered also himself—"He that sows bountifully, shall also be bountifully sown." He shall be upon the ground of him that sows it." (Rev. Prov. 11, 25, 31.)

THANKS BUT TO LOD.

Who can so well utter praise and thanksgiving to God as His children? Giving thanks to Him . . . is due thanksgiving to the Lord!"¹ The exhortation, "He is worthy of loving honor and reverent love for His bounties. These thank offerings suggest, moreover, that the Father has a Father." How do we receive gifts from our Father? When your father or mother, brother or sister, friend or neighbor, presents you with some gift, or some desired privilege, you are to give thanks to God for the gift received. Surely we should have as much respect for the Lord. We should

"Praise God from whom all blessings flow; for He is the source of every perfect gift, and He alone is worthy of deepest thanksgiving." (1928 Book of Worship, p. 127) *—* *Prayer Book of the Episcopal Church*

— every good work to hold what our Lord alone call "Hallowed Meetings," or thanksgiving services just after the harvest crops are gathered. We have known how the Lord has blessed the work of the brethren every where led to make a special celebration of thanksgiving to God for this fruitful year. These services of such occasions do not differ from the services of the Holy Communion, only that the lay men, and women, and servants are silent, and such work should belong to a special service of thank-offerings for a bounteous crop. It is not an application of the Holy Communion, but a special service of thanksgiving, and a blessing to God in all our other blessings. Be grateful. So shall their meetings prove to themselves a benefit and a blessing to all who love the

THE LORD'S HARVEST

Here we remember the words of Jesus when He said to His disciples: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest that he will send forth laborers into His harvest." Matt. 9: 35, 38. This is one of the short sermons of Jesus of Nazareth, and here a

[illegible]

A DISCOURSE ON THE TRINITY
AND CHRISTIAN BAPTISM.

NUMERO 101.

NOW right here we want to observe the fact, that every word, when properly translated, always, and in all cases, conveys the same idea, brings out the same sense, the word does from which it was translated. Let us notice the idea by way of a practical illustration. In Leviticus, 14: 16, 17, we have the following: "And the priest shall take some of the log of oil, and pour (Greek *ekkeino*) into the palm of his own left hand. And the priest shall dip (Greek *bacho*) his right finger in the oil that is in his left hand, and shall sprinkle (Greek *cheuteo*) it on the ear with his finger seven times before the Lord." Now here we have the words *pour*, *dip*, *pour* applied to a literal context, and each of these words has the same meaning. Let us give, for instance, the word *pour* means baptism, which word, we say, means immersion. Now, then,

to receive the word *dip* when the word *pour* is used, and vice versa? *Is it not*—” And the priest shall take some of the log of oil, and *dip* there, remember, the word *pour* is used) it into the palm of his own left hand.” Now is it reasonable that *dip* and *pour*, in these cases, and in all other cases, could mean one and the same thing? We answer emphatically, NO. But note a little further: “And the priest,” it says, “shall *dip* his finger in the oil:” “And the priest shall *pour* his finger in the oil.” Can the finger be *poured*? Leave it to your own better judgment. Can *dip* and *pour* mean one and the same thing, when applied to a literal element? Absurd! Absurd!

But let us suppose that *sprinkling* and *dip* mean one and the same thing: "And the priest shall take some of the log of oil, and *pour* it into the palm of his own left hand. And the priest shall *sprinkle* his finger in the oil." Can one's finger be *sprinkled* into something? What would you suppose an intelligent community would think of me were I to say, "On next Sabbath I'll *sprinkle* six persons into the river?" Why every one of you would laugh at the ridiculous.

[illegible]

J. T. MEYERSON.

THE ONE BODY.

BY DR. J. STUNGIS.

"From which the whole body, fully joined and compacted by that which every joint supplieth according to the effectual working in the recovery of every part, is both in use of the body unto the clothing of itself in love — Job. 8: 16.

THE whole of the fourth chapter of Ephesians teaches unity and piety to the Christian body. But this verse seems to draw the whole matter together and carry the import in but few words. With me it is a matter of doubt, whether this matter can be expressed in so few words. The only description suitable for it, is contained in the Latin proverb, *Medius in parvo*. In attempting to write upon the subject, I will not endeavor to make a display of Biblical knowledge, neither shall I attempt to bring out all that may be contained thereon.

By way of my apology for writing on the thoughts, contained in the new *compendium* my subject, I would say, that it is to lay bare and portrays the beauties of the anatomy of the true church of Jesus Christ, and its close comparison with the anatomy of the physical body of man, that it becomes to me a favorite theme for contemplation.

While in the dissecting room of the Long Island Medical College, engaged in the study of human anatomy, in the year 1865, I was every part captivated in the formation of the human body, not only in one subject but in many. I was there impressed deeply with the language of one of the early anatomists, in contemplating the human body, said, that the greatest study for man is *homo*. In like manner, while writing upon this subject, I feel like giving vent to the thought that the greatest study for Christ is Christianity.

The human body is composed of parts, all brought together, composing one body, a unity; but each part performing its office in union and harmony with the other, which makes it a fit comparison for the body of Christ. Then, what is the deduction? Why, that if

one of these parts become diseased, that it and its near relationship to it become contaminated, and as the whole is so affected, must spread, enlarging the whole body, which is so often seen in leprosy, from the spreading disease consumption, from the dreaded withering decay of finally death. "When one member suffers, the whole body suffers," holds good both the Christian and physical body. How will not the church suffer greatly through diseased members? If so, how speedily should the proper medicine be applied? Heptemic cases are sometimes thought to have remote origin, at where none prevails there is health and buoyancy; and this is no doubt true of a physical body, thus it is of the body of Christ (the church).

The frame-work of the physical body closely joined and bound together by strong tendons and broad bands of cement. The church is bound together by brotherly love and affection.

The center of the life current is the heart, from which flows the stream of life, ramifying every particle of the human body. The center of the life current of Christianity is Jesus Christ, who will fill the whole Christian body with His fostering influence. And as the nerves, emanating from the brain and spinal column give to the physical body motion and sensation, by which the only life is created, so does also prayer, emanating from the Christian body, give motion to the Christian group and brings upon it the rich blessings of high

Therefore, how necessary is to be dignified and abate in the true Yaw, Christ-hood, the Son of God. "I am the vine, and ye are the branches," with Christ, "and my Father is the Husbandman." God will surely *die*. His vineyard and thoroughly purge it in order that it may bear such a fruitful harvest, ready for its ingathering. Therefore every joint not fitly framed and compacted in the body, will be *chopped off* and rejected, and every branch that beareth not of you, will be cut off, and the branches, and prepared for the burning which shall try every man's work. Without a perfect union, the blood of Christ can avail nothing, and where the blood of Christ does not reach, there will, of course, be no incentive. — his will of a necessity cut off the natural man, so depends upon his natural character & situation, outside of the body. — 12

1. To ask me stand alone on the main, isolated from the rest of its kind, as it can never attain the symmetry of the stately oak of the forest, neither use it any market value, being useful for the mechanical arts; at best it furnishes an inferior article of fuel. Despite all its stores, the storms and cold would twist its branches, rent its body and unbecomingly prevail from external pressure. All this is a result inherent to its situation; the oak, on the other hand, having the fostering care of the mother to its kind, and leading its life in return, resists these opposing influences and becomes a thing of worth; it acquires a high market value, it acquires a durable dress and moulds it, and submits to it with pride, saying: "Behold my workmanship!"¹⁰

2. A grain of corn cast in a garden, ill germinated and grown up, a strong healthy looking stalk amidst fruits and flowers, but when the harvest comes, all that it will yield, as the result of its existence, is a nearly grainless cob, covered with a lot of husks too worthless for the garner. How different from the field of corn, where each stalk is directly under the influence of its fellows, reaching friendly aid thereby, producing rich harvest, a blessing to the husbandman and his household.

The foregoing is a mirror for the man or woman to behold themselves in, after having spent a life-time in the vain endeavor to fulfill the offices of Christian.

are very long lines, on every side it is not so common, or a waiting for order willing hand to administer new services to relieve the temporal affairs. We are not now pressing this, from where all surely discerning, that even the official as myself, who is at least always ready to receive such as want attention, knowing they draw no salary to them who do all things well.

I am deeply impressed with these perishing souls in foreign lands, and the novelty of our suffering missionary. I have desired my assistance in my temporal affairs, to try and save a little time to administer to their needs. There have been no delay, please give assistance. I have been able to hold it. It only five cents, coming along side of it, to be in service every week to God's children. I should be able to be in service every week in the work we have the promise of adding a star to our crown. Now is there and a crown of glory waiting for all the faithful? Let us strive to be in a height.

I have just finished a song, "Matth. 10: 24," in which I have secured some good income from the "Tribune." I hope to say with a happy necessity to the great families.

Your work, but will be glad to give. Satisfy My mind. I am, Dear Sir,

GLEANINGS, &c.

From H. Herkman. — Please accept the sending of my article in No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

From E. L. Farnsworth. — This is a very good article in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

From Leonard L. Wagoner. — I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

From George W. Wagoner. — I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

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in. We would like to have the brethren come and preach for us, and we are now getting along in regard to the duties we owe to God. In conclusion, we request an interest in your prayers. May God bless you all with such wisdom as may be good for us.

From B. B. Gibson. — Bro. S. H. Kishor was with us this day, holding meetings. Thirteen were added to our little flock by baptism. The church was much refreshed, and we feel to thank God for his rich mercies. Give them all the praise! — *Bro. M. M. Gibson, Dec. 14, 1877.*

From C. H. Bulsbaugh. — I am glad your work is progressing, and the more you fill your papers with the messages of the times, and the magnitude of it, as, as related to the mind and heart, the more will be accomplished for Jesus!

ANNOUNCEMENTS.

The Brethren at Work, No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

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BORERS. — The Brethren at Work, No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

STICKLER. — The Brethren at Work, No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

LIST OF MONEY RECEIVED. — For a list of money received, see the "Brethren at Work," No. 20, page 10, column 1.

Subscriptions. — For a list of subscriptions, see the "Brethren at Work," No. 20, page 10, column 1.

Advertisements. — For a list of advertisements, see the "Brethren at Work," No. 20, page 10, column 1.

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CERTIFICATES.

Membership in Book Form.

We are now prepared to fill orders for Certificates of Membership, and we are now prepared to fill orders for Certificates of Membership, and we are now prepared to fill orders for Certificates of Membership.

We are now prepared to fill orders for Certificates of Membership, and we are now prepared to fill orders for Certificates of Membership, and we are now prepared to fill orders for Certificates of Membership.

Advertisements. — For a list of advertisements, see the "Brethren at Work," No. 20, page 10, column 1.

A TREATISE

TRINE IMMERSION.

By the Brethren at Work, No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

THE

Doctrine of the Brethren DEFENDED.

By the Brethren at Work, No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

THE PRICE

HOUSE OF DAVID.

By the Brethren at Work, No. 20, page 10, column 1, in the "Brethren." I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so. I have been thinking of this for some time, but have not been able to do so.

Books, Pamphlets, and Tracts

FOR SALE

AT THIS OFFICE.

Advertisements. — For a list of advertisements, see the "Brethren at Work," No. 20, page 10, column 1.

The Perfect Plan of Salvation. — A safe ground for all. By H. Herkman. Showing that the gospel according to the Brethren is infinitely safe. 10 pages, 25 cents.

Way I left the Baptist Church. — By J. W. Stoen. Showing that the Baptist Church is not a true church. 10 pages, 25 cents.

True Trial. — By M. W. Kishor. Showing that the true trial is not a trial of the soul, but a trial of the heart. 10 pages, 25 cents.

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Trinity. — By J. W. Stoen. Showing that the Trinity is not a Trinity of persons, but a Trinity of attributes. 10 pages, 25 cents.

Trinity. — By J. W. Stoen. Showing that the Trinity is not a Trinity of persons, but a Trinity of attributes. 10 pages, 25 cents.

Trinity. — By J. W. Stoen. Showing that the Trinity is not a Trinity of persons, but a Trinity of attributes. 10 pages, 25 cents.

BRETHREN'S HYMN BOOKS.

1st Book. — 100 hymns, post paid \$1.00.

2nd Book. — 100 hymns, post paid \$1.00.

3rd Book. — 100 hymns, post paid \$1.00.

4th Book. — 100 hymns, post paid \$1.00.

5th Book. — 100 hymns, post paid \$1.00.

6th Book. — 100 hymns, post paid \$1.00.

7th Book. — 100 hymns, post paid \$1.00.

8th Book. — 100 hymns, post paid \$1.00.

9th Book. — 100 hymns, post paid \$1.00.

10th Book. — 100 hymns, post paid \$1.00.

11th Book. — 100 hymns, post paid \$1.00.

12th Book. — 100 hymns, post paid \$1.00.

13th Book. — 100 hymns, post paid \$1.00.

14th Book. — 100 hymns, post paid \$1.00.

15th Book. — 100 hymns, post paid \$1.00.

16th Book. — 100 hymns, post paid \$1.00.

17th Book. — 100 hymns, post paid \$1.00.

18th Book. — 100 hymns, post paid \$1.00.

19th Book. — 100 hymns, post paid \$1.00.

20th Book. — 100 hymns, post paid \$1.00.

[illegible]

J. T. ME

SELF-COMMENDATION

DA BENSEL VASELOS

EVER since the fall of man, he has manifested strong proclivities for self-commendation. Adam said: "The woman;" Eve said: "The serpent."—Saul said: "The people." But after all the Lord passed sentence upon each, because each had failed to obey strictly the Word of the Lord, and hence could not be commended by Him. No strong

is this precavity in many advocates of the Bible, and the whole Bible for the man of our counsel, that when you confront them with the plainly written Word in such a way, that they cannot gainsay it, they will, in order to sustain their practice against the written Word, refer you to the practice of their fathers and particularly impress upon your understanding the great necessity of shieling closely to the practice of the fathers, surely they were good Christians, have gone to heaven, the cause prospered in their hands, &c.

[illegible]

Speakers of self-communative like the above, may be found more or less among all denominations of professors of Christianity all over the land. Zealous imitators of the practices of their fathers, they are ready to follow the example of Yarns, a and for their own practice and the practice of their fathers, they will prompt them to say and do things that strongly broken a want of the Christian's love for his neighbor. "What is your name?" "I am John." "What is your name?" "It seems to be so of necessity. Each individual seems to have a kind of a creed written in his mind to which every new truth that comes to him is added, and he will bring every new truth to our creed to see whether we can safely entertain it. If our creed says, No, we say no. Then he will not of doors and leavenings to us, if he is not a member of our church, represented after it is gone. In some instances such truths return after awhile, and boldly return their ability to stand the test of our conscience, or in spite of our opposition. Then we already change our creed and agree to let them live, if only so we may say that our creed was wrong. Even the apostles of the Lord have been so. We should be careful at times. The command to go into all the world, and teach all nations, though as plain as the nose on a man's face, yet eight years after, when Peter came to the apostles, he said, "I have seen a miracle to convince him that it was lawful to go to one of another nation; and where he had thus learned to come, to where the Lord's control came, the other apostles were not so ready to follow him, but in doing the very thing that God commanded."

From this we should learn forbearance and think charitably of those who are not able to change their creeds easily. We should be ready to say, "I am not all alone, though, that it is right, but

commendeth himself, that is approved,
but whom the Lord commendeth."

A MOTHER'S LOVE.

ALL'CH has been said and written on

the subject of a mother's love, but all of the intellect of ages, and the greatest experience of time, can never exhaust the subject. Nothing but death can sever the mother's love. Mothers even see portrayed in the smaller and less perfect creatures the same devotion to their young. Most animals will face death in any form in defense of the little ones which are dearer to them than life. All thought of self is sacrificed to the thought of protecting the interest of her child. If it is sick, there she is, hovering over it in deepest anguish, every act and thought directed by its comfort, and her own life is sacrificed to its selfishly selfish and earnest it. All of its childish errors are her sorrows, her heart seems to be blighted with the interest of her darling child, and as he grows, she grows, and her sorrows are as deep as his. Although he may become callous and so polluted with sin, that he is the ugliest form human society yet has known and nothing but the love of his mother can save him, as he becomes a felon, and it becomes necessary for him to suffer the penalty of the law in prison, penitentiary, or even to forfeit his life upon the gallows, the mother's devotion still follows him, and she will sacrifice her own life for his.

Who can measure the purity and depth of a mother's love? Yet, dear reader, we learn from the Holy Scriptures that God's love for us surpasses the smoldering affection of a mother. I think I can give you a little idea of it. "God loves me," says a devoted sister, "with a devotion superior to my mother's love?" Yes, dear reader, we may rest assured that this is a fact. "For God so loved the world that he gave His only begotten Son, that through Him all who believe should have eternal life." And again the apostle tells us that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

With all of the devotion and beauty of a mother's love here, it cannot surpass the love of God here represented. What a one foundation is there for our faith! It is based upon a rock, that the winds and waves cannot move.

Our Saviour says: "If ye keep my commandments, ye shall abide in my love. Now, fully to be beneficiaries of His love, ye must keep His commandments and we can no more expect to be saved without loving our part of the contract than a loving mother could save her disobedient child. If ye do not keep His commandments, ye shall not abide in my love, and ye shall be utterly rejected." Word is truth, and there is no promise to the disobedient. A prudent and judicious mother will surely see her child's disobedience and will punish it, though it grieves her heart to do so, yet she trusts His deity, that the disobedient child will be saved. Just thus with heavenly Father. He loves His children. He pities them. How, when we are offended, we should rejoice and feel glad that the hand that offends, does it in love. He loves us, and He knows that it is for a reproof, and intended to lead us nearer to God. How natural it is for us at such times to say on Him "Thou art angry with me, and I shall never see thee again." We become tender-hearted and further we become more merciful, and unless visited by some chastisement, we would scarcely be able to resist the thought that we have been turned from our duty.

What a poor, helpless creature an infant is in its mother's arms! She must nurture and bear it up in her arms tenderly and lovingly. Just so will the spiritually born; God knows their weakness and bears them kindly along, feeding them on the sincere milk of the Word, bestowing upon them His own greatest and best attribute, pure and sincere love; and as they grow in grace,

His loving-kindness follows them not;
His watchful eye is ever on them, quick-
ening and directing their ways by his
Holy Spirit, and He will be with them
to the end, and go with them through
the dark valley and shadow of death,
and in the morning of the resurrection
they will be recognized and accepted as
the recipients of that eternal love in-
herited beyond the tomb.

THE HAND IN THE DARK

NERVOUS people who journey for the first time through a long tunnel, become conscious of their susceptibility to impressions, as the locomotive goes shrieking into the darkness, and again, after some minutes, reads the smoky air with short, sharp, uncerthly sounds.

Two little girls of six and four, accompanied their father to the city. Seated just ahead of him, they seemed wholly absorbed in outside objects, giving no signs of interest in their father's presence, until the train entered the rocky passage. Then, as it wended its way through the hills, each child reached over a little hand, placing it in the hand of the father, and remaining perfectly still until the light came, when they resumed their playful interest in the world without.

This will be recognized as an illustration of simple faith imitating itself in the assurance of safety expressed by the title ones as they intrenched their father's hands with their own. But another strain of reflection was suggested to this parent, which may be profitable to other travelers through dark places. This illustrates my exercises towards my heavenly Father. I love Him, and feel that His life is near me in my travels; yet I often become so engaged in the outer world, that for the time, I am not vividly conscious of His immediate presence. When I am called to enter some dark tunnel of experience, my mind turns back to Him when I know to be ever near, and a quiet happiness fills my soul as I feel, "the clasping of His hand."

Christians make the application! —
 The activities of the world have their
 proper demands upon you, and it is not
 expected that you will always be absorbed
 in the contemplation of God; but
 keep near Him, so near that on any oc-
 casion you can take His hand and real-
 ize His precious presence. Life's train
 goes, will soon convey you through the
 great tunnel. In the dark any you feel
 the strong hand whose pulse connects
 with the ever-living heart, and when
 you emerge into the light at the other
 end, you will see His face and rejoice as
 you enter the city which needs no sun-
 light, for the glory of God and the
 Lamb is the light thereof. Until then,
 these words as the language of your
 heart:

"Lead I would clasp Thy hand in mine,
Nor ever number or reprove,
Constant, whatever let I see,
Since 'tis my God that breatheth me."
—Selected.

CORRUPTION OF THE
CLERGY.

BY NOAH LONGSECKER

WHILE reading in an ecclesiastical history, I was seriously impressed with the corruption of the clergy, and after some meditation, I concluded to write an essay on the subject, so that, with the readers of the BROTHERS' WORK, may notice what the Bible says on the subject. The following is pregnant with truth: "As the leader is, so will his followers be."

"The priest a wanderer from the narrow way; the silly shepherd, no wonder that they stray." It is true the prophet says: "Like people, like priests." And yet one wrong never justifies another. Two wrongs never make one right. It is not only in ecclesiastical history that we have the occupation of the clergy enforced, but the Bible likewise gives line upon line, line upon line, in setting the course of a "horrible thing." The prophet Jeremiah writes: a wonderful and horrible thing is committed in the land; the prophets, prophesy falsely, and the

people bear rule by their means, and yet people love to have it so. A country clergy always comes to please the people even if it should trample death. They seek to tickle the itching ears of the people; they study the mind of the people; they know how to get at them, knowing the mind of the people, they send every thing to gratify the mind of men, their own mind not excepted. Truly may the prophet say: "The people are perished because they are always satisfied with a crooked clergy, because they are permitted to continue in their sins without repentance." His words may be prophetic of ours: "His state shall be as theirs also, for he has done all things good; they cannot back; sleeping, lying down, giving to him needs, they are greedy after more than can ever be enough, and they are ashamed to stop there; they stand: they all look to their own way, very one for his gain, from his quarter."

Again: "I hear thee—judge for divine grace, and I will give thee grace, and I will give thee the prophets' throne for money." Two great questions from the people, bearing on the same subject, are sufficient to show the corruption of the church in the old days of Israel. Truly corrupt and horrible!

It is true when the new Covenant was introduced the great Reformer, I do not name *Luther* who sought to please God, and not men, simply reformed all sin and brought about a great reformation, and he was the first to show the full strength of corruption to damn the heart of Unbelief and God. Even Christ, the Reformer, had sometimes to reprove his disciples sharply, especially Peter. Space permits me to make the quotations. "Thou art Peter, and upon thee will I lay my foundation: individual cases of corruption, such as *Disrespect*, *debauchery*, *forbearance*, and the apostles knew how great was the corrupt change would make. I do not name *Luther* who gave the law, but he was the first to show the law of false prophets, which come to you in sheep's clothing, but inwardly are ravens roaring: "I know this, but after my departure shall grievous wolves come in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Peter is drawing a contrast between the present generation and the present, and the future, and the very words are also among the people, even at there will be false teachers among you, who will secretly bring in damnable heresies, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." These false teachers were tried in the church of Ephesus, and that of Jerusalem was wonderfully infected with them. The Pharisees did not escape their horrible abominations.

There are those who seem to think that the many sects found in the world are necessary to the salvation of the world; but it is evident that all (the "one body" Christ excepted) divisions, religions, and sects have sprung from a corrupt clergy, and preach up the necessity of such divisions, and thereby separate the people from the "one body," and cause them to follow their own pernicious ways, and thereby cause them to speak evil of the word of truth; and through conceivances with feigned words they make merchandise of the innocent people. Truly "a wonderful and horrible thing is committed in the land;" but it is lamentable that

I often think that the Methodist minister came very near saying the truth when he declared, that "comparatively, there will *more* ministers be lost, than of any other class of people." It is wonderful, it is horrible. God save this blood-sought church from a corrupt "clergy."

It does not require great learning to be a Christian — to be convinced of the truth of the Bible, and to be conformed to its requirements. It requires only a honest heart, and a willingness to give God.

SPIRITUAL REALITY.

19th. Christian baptism is administered by immersing the candidate for or into each of the three Divine names, viz. Father, Son and Holy Spirit. Will the Baptists affirm? Will the Baptists deny?

20th. The timing of an existing local church is of no account should be observed by Christians in connection with the communion. Will the Baptists affirm? Will the Baptists deny?

21st. The communion of the body and blood of Christ compels the laity, Supper independent of any and where? Will the Baptists affirm? Will the Baptists deny?

22nd. The Sacrament's example of humility in washing the disciples' feet, and His precept, to say, "Ye also should wash one another's feet," may be solemnly observed and acted upon by the members of the church in the observance of the sacrament. Will the Baptists affirm? Will the Baptists deny?

23rd. The same as 21st, only reversed and Baptists affirm.

24th. Creation law and fallowing law, which should be observed by the cultivation of the body. Will the Baptists affirm? Will the Baptists deny?

25th. The same as 21st, only reversed and Baptists affirm.

26th. The church of Christ and her elders are justifiable in seeking and refusing to admit the sick unto the sacrament of the Lord. Will the Baptists affirm? Will the Baptists deny?

27th. The same as 21st, only reversed and Baptists affirm.

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WHAT THE LORD WANTS, AND WHAT HE DON'T.

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THE SAINT'S TREASURE

BY J. WHITE.

"I can give up this, but I cannot give a good man up," said the true hero, that they who had true faith in him. — 1 Tim. 4. 10

THIS is a part of the false deliverance of Paul to Timothy that he should continue the worldly beliefs that they might not do so, he is in the goods of this world, but also rich in good works, and were to save their souls above all this fallen sphere, and where that training are, their heart would be also. Thus they might have a good foundation against the future, to hold the treasure and the spiritual, though the present means revealed the Gospel, to inherit eternal life — "I can give up this, but I cannot give a good man up," said the true hero, that they who had true faith in him. — 1 Tim. 4. 10

By following the same principles, a similar method, to the extent of producing them from a house that better world would not yet be taken away from them? No, not that way.

The question may be fully answered, and also agreeably by the Word of the Lord, in reply to the young man who asked what he do to inherit eternal life. He was, in itself his earthly possession; but what would enable him to give in the end, and then to follow in the footsteps of his Father.

"I will see," What suggests words, which you represents the teachings of the Lord and Father. These words imply an incentive to try and attain to our ability to God and promote unity of heart, and singleness of our devotion character before the children of men, among whom we are to share dominion in the world.

I presume will mention a few things suggested by the words, and that we are to live the life of Christ, or by being controlled by His Spirit, will become partakers of the divine nature. This is necessary to transform men and more into the likeness of the Son, to enable us to see Him as He is in His sanctity and glory. Christ is to be the One allegorically foretold in the Scriptures. The interest we should manifest in His teachings is such, that no life commitment will deter us from living them out in our lives, at least one of us who are called according to purpose.

lay up by themselves treasures in the earth." This may be done by storing up the truth in the heart, by living in obedience to all its requirements, by obeying from the heart the law of doctrine delivered into the world. We will never have eternal life if our obedience to the Word of God is not perfect. The promise is, that if we are faithful over a few things, He will make us faithful over many things, when once we are permitted to enter into the joy of His Word.

Our treasure is in heaven, so that when we contemplate them, our souls are animated with the prospect of resting in more full possession and in more intimate communion with Him who is our Father in Heaven. Happy are they who are so in faith towards Him, and trust implicitly in His Word, and who are able to renounce all adherence to all the pleasures of this life, and His merciful assistance by His means they come in possession of the unspeakable riches of Christ's Kingdom, not only in this life, but in the life to come, when all God's creatures will praise Him for ever. The desires of the saints are not those things which are seen and temporal, but they are those things which are not seen, and are eternal, and these are rewarded unto us by the Holy Spirit through the written Word.

THE SLANDERER.

all the low character in the world, the shadow is the worst. I am as conscious of all other labors of character. It is a habit of my mind. He who tells truth very sparingly. This is a fault in a man, sometimes in a natural expression of conscience in other tone of voice. He is apt in other and painful mode of expression. "Anything for cash," is his motto to a miser. To a sturdy one, it is, and he that hates his brother as a miser.

is a third. His object is to reject vulgar pleasures, and, generally, to settle to himself what really belongs to him. A certain post-war timidity restrains him still. "He who studies letters, trades, work, but who will do none may get a name, robe, one of which will excite him, though you think it odd, and makes me indel." It is a command, fair and fit. Monks are all commands. A man upright man has no need of the things necessary to make a first-class monk. His days are done in prayer in the face of all man, whilst another monasteries in the dark. His waking out, he pushes darkness to

$$\text{Int}(\text{Int}(\mathbb{R}^n)) = \mathbb{R}^n$$

ALMOST A CHRISTIAN

— Yes, he was.

prophet of Christ's, speaking in an oblique, and in defense of the Lord of Christ. He spoke with such tact that Felix, the governor, was so troubled, yet he was not willing full obedience to Paul's preaching, and so he sent him to Rome, on a long journey, but wishing to do so in a polite way, having the friends of the wicked Jews of the world than the friendship of God — he had a purpose, sending him as such

Reine, Reine, beloved to read, a
 friend—assigning a cruel, calli-
 cated King Agrippa, who appeared at
 the great pomp. The King is proud
 and to speak for himself. Paul
 and was the King, and the
 crown, in such proof and demonstra-
 tion, and of his innocence
 treaty, that the King, very cru-
 el that Paul was accused of the
 charge alleged against him. The
 case is overthrown and supported by
 the King's powerful preaching
 and Him crucified, that he was
 to exclaim: "Alas! then per-
 me to be a Christian!"
 Now that the King was made thus
 to see, and tells us that "The
 King, and speak and powerful,
 that they say, that the King
 to the dividing number of sal-
 vation, and of the joints and mem-
 bers, in sinfulness of the thoughts and
 of the heart."

thundered the Word upon his | pines

[illegible]

link of it, my dear friend, before it
eternally too late. Did Arziglia
become a Christian? We think
he lived and died a man. His
soul is a Christian, will doubtless
meet his master. All his greatness,
my friend, reveals that he enjoyed
his lab, will avail him nothing but
in eternal y.

of it, however, you that are all out
 there, I'm leaving in sin and folly, how
 near you almost justified, when
 under the sound of the Gospel,
 in the music of Christ, you are
 saved, you, in the most expressing
 of nature, how often were you
 obligated to forsake your de-
 lights, your pomp and pride, your
 love of the pleasures and the
 joys of the vanities and the
 pleasures of your mind, or your
 love of your family or your
 friends, all will recall your sins
 all situations, all things. All
 situations, all things by you, will
 your money and the love of
 the world will be made to exclude
 harvest is past, the summer is
 and we are not saved." Then af-
 terwards he was knocking at your door,
 and was not willing to open until
 that remembrance that the Lord
 My spirit shall not be able to drive
 man

And also the time to come
 death will tell you, whether
 it will or not, whether you are
 or not, you must go; you
 name no excuse. Almost
 on morning in the hour of death
 here, dear sister, what it is called
 Go to stand with unshaken
 to receive you. The church is
 to receive you, but if you refuse to
 it will most assuredly be your
 where I hope is a stranger and
 will not reach you. E. K. H.

$$= \mathbb{H}^n$$

WE HEAR ONLY:

— W
can say
home?
the clear

is first, note that, that we are
reached to be there of the
All persons who have any
of the Scriptures and the
salvation, will admit that this is
and requires of all who call
ones Christians. Having men
to be a guard, let us never
in this day.

"—No n-
deceivin-
than so im-
bravely. I
promptly
neighbor,
great is to
leave."

—The
in the De
drawn to
Prayer is
confidenc
the profess
the vessel
ing with le

only, that we are to understand each is. I have also said, the "influence" as what it is. In case it troubles us to repeat, have no inquiries; but the needs are here. We need to keep on the end, when we may say "I have finished my course,"

was in a room
was engaged
much about

now put in parenthesis what we hear, aware that there are many who have the plot-line of sitting under a mini-tree's voice, and get the time ticking out their own with fear and trembling. In this, I allude to any who are concerned to remain angry on account of evil-doing, let us ask, conversation at the head of this article, of no importance to all, whether over-muscled. It applies to sit under the sound of the voice

The poet
intellect
to share
read-aid
to get his
said, "N
it's un-

greatest and yet not doing
contained therein. Suppose
approaches such people and
why they do not come forth
the truth, what does he hear?
to intend to come sometime, but
nearly yet."

kind of an answer is this:—
not excuse them? "To him that
to do good, and death it not, to
me." I find that more can be
in this case.

...one, then, does it himself and
...in bounding joy, but is men-
...anted family, that we go to
...Faith and works go hand in
...not over them, but believe
...and you read and hear preach-
...all things, whatever you are
...to do in the Word of God,
...when your eyes fall on the
...this text, you may rejoice that
...being to be a doer of all things
...in the Gospel.

HES OF THOUGHT.

10 x 8, 160px	30 examples
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"I know this is the first time in a long time that I have been able to do this."

al, are doing that which will
it achieve.

fear of the Lord and to de-
vise evil, is greater wisdom and
standing than all else he

—she, that would thrive in
—she had time to pray, and
the Lord in sacred worship
all these work, with would
truly. "Heaven is my
home, for she, who have to
—innumerable in the skies."

—Thou art our friend, while
—the things He has commanded,
—out in presumption, as to
—to submit with the King while
—and kindred blood is in us.

It is essential to the wilderness traveler understanding the desert as "waters of life" are indispensable to the pilgrim traveling through the "desert of life," the region so great as that of our own selves. No examination is to be examined our own

is a subtle incentive that

used to be moving to the music. The melody was very soft and the strains so beautiful neither could hardly keep his stomach like during that night and sure they, he said that they were producing such vigorous music and a eleven foot, and on each side of his hand, with endings also showing through he had evidently taken to help them from sight. He was discovered the brother and turned to dance then before he seemed to perceive his dis- and turned to stand up and tried to put even more in- away into the music, in order But the brother turned and said, "I'll not dance to the slow

His temptation was so so unreal, so unreal, as he was playing and then victim to the laughter, saying, "Oh, no," was the reply, "I don't know how," "Never try it," said the nun; and he came home. The husband took the same thought and slowly on his shoulder began to draw out the string, until, to his great surprise, instead of a single strand, a whole mass of threads appeared. He pressed at the thought that he had, he kept on for a few minutes, looking the victim should be shown looking up suddenly at a man who gave him the victim to the floor and during with to the man he was making "Well," thought he, "I see when the devil liddled, there he is holding for the..." He cried loudly and

that dream had been a lesson after years. Often, when others in evil ways he led at the same time he had of, too, leading others on by that was not right. While he followed the devil he found himself to lead where the devil

are church members are too used in this way. They will not give, or gambling, or drugs, or lechery there. But they will strive for church purposes, for church battles, and income and draw a wage they, as Christian people will often please purposes where they please, but they will at change as getting up on which are times for Satan to use of Christian department and how they associate and taken to their work will sometimes tell value the smooth boat.

Satan or the world which it? Whether men follow him, it is all the same to secure his associates and our condemnation. The only safe thing, and follow un-
der the Savior would do likewise, but show all
Christian Times

ICHES.

There is nothing among
of mankind more com-
mon. Whatever it be,
as minds or the merchant
to achieve an independent
that thing the mind never
lot. The desire to be-
therefore seem to be a
heredity, an inevitable
ance in his palace, in his
but little advantage over
and poverty and want.
richly, and yet how fre-
quently to get into the
of their longings. And
consequently, we think, is
not deficient as hereditaries
of man. The road to
such weary pilgrims from
and calling, and from
one gathers their prize at
end of their journey, then
sell; others find along
the way with the burden of

¹⁰ Behold I Bring You Good Tidings of Great Joy, which shall be unto All People," — LUKE 2: 10.

No. 43.

BOSTON AND PUBLISHED WEEKLY

CONTRIBUTORS

HIGHER WAGES

44. **ANSWER:** *ANSWER* *afford* to a 1% (at 100%)

—By D. 16 of note, in *Ex. order*.

$$N = \Pi_{i=1}^n [N_i]_{\mathbb{R}^n} \otimes \mathbb{R}^n$$

GOD'S LAW.

中區 2.2 5-Wire PTH

王竹平 曹永成

[illegible]

Then God is the Author of our Bibles. 4.

LOVE.

WE must be in the presence of Scripture that *love* is also essential to salvation, and without it we have not obeyed. By the love of Christ for many we were redeemed, we were no longer destruction; that is, it was *love*—*the*—*compassion*—*for*—*in*—*and*—*so*—*loved*—*the*—*world*—*that*—*he*—*gave*—*his*—*own*—*son*—*that*—*whoso*

[illegible]

his heart he is willing to do anything to show

[illegible]

A FAREWELL WORD.

HAVING been assigned in the editorship and publication of the *BUTTERNUT* at Woon, published at Leamont, Ill. and where I have recently desired of my interest in said paper a word of explanation and encouragement would seem necessary.

It is well known to the readers of this paper, that the writer has been associated with its present efforts in its publication from its first inception. The paper is as yet in its infancy, but its aims are more-souled than expectations. Persistent efforts and unremitting labor on the part of its editors and many helpers, have given it an extensive circulation, both in the East and in the West—a circulation which will give its editors and contributors a liberal and extensive field for future usefulness, spiritual and mental improvement. But to make the paper still more successful in its mission of usefulness, and to force business in the office, it was necessary to make several changes. My home being in the East made the business-part of the office somewhat unsatisfactory, as it did not counsel each other in any other way than through writing. Matters of immediate attention had to be delayed on account of the distance we lay together. Thus the workings of the institution was kept long in check. To facilitate business, therefore, it was concluded that the editors be near each other. I left my home in the winter long-ago of the last year, and his labors are needed where he is, he, and I, have, therefore, decided upon his present position, and I have accepted of it. I have now, Brothers Mearns and Ewing, my own living as well as the responsibilities of the entire office, and I am now going to your readers, the enlarged paper, as previously promised, and you will need with success, and I trust our paper will deal with a joyous volume the enlarged paper.

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group and the experimental group. The control group was divided into two subgroups: the control group and the experimental group. The experimental group was divided into two subgroups: the control group and the experimental group. The control group was divided into two subgroups: the control group and the experimental group. The experimental group was divided into two subgroups: the control group and the experimental group.

First American Bible Society v.

U. S. census in 1777, ordered 20,000 copies of the Bible to be imported for free distribution. Congress thus became the first American Bible Society. At that Congress was made up of a mix of good and bad believers, then men. They did not fear the Bible was read in the public schools, and found in public play. They revered the word of God, because it was God's, and not man's, and had no disposition to give distinction by favoring its teachings. But, as we are a progressive people, and not a few push for progress in religion against the Truth. That is progress in religion.

CONGRATULATORY.

BY JAS. T. HINCHLEY.

THE BRETHREN AT WORK is a beautiful sheet:

It regular visits in welcome I greet:
Its pages open on what they may treat:
Its teachers I find, each volume complete.

It blazes the tidings from churches afar,
Where the waters are moved and the gates ajar.
The heralds of Zion, whose faithful they are,
In publishing news on the mountain after.

It always has something of interest to me,
Of *Loveland*, or *Lebanon*, or meetings may be.
Some minister preaching to sinners to see,
Or sinners whose eyes are opened to see.

And last but not least, yet remaining in hope,
It brings me the news from our dear brother Hoge,
Who is preaching to sinners—in darkness they grope—
But reaching for Christ, disbelieving the Pope.

Brother Hoge and his brethren, a fair little band,
Are calling for Elders, the time is at hand
To build up a church in a far distant land,
To follow the Savior in every command.

There is work for the brethren everywhere they go,
And plenty of labor for each one to do;
For Satan is busy, as all of us know,
To choke the good seed with the tithens any
now.

Monticello, Va.

RAILROAD SERMON.

BY J. S. WORTER.

"Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—(Matt. 7: 14).

THE term *strait*, as used in our text, means narrow, difficult, etc.—and of the same width as the way. Whatever cannot be taken through the gate cannot be carried on the way. The way here spoken of, may be very correctly compared to a railway. Of these there are two kinds—the wide and narrow gauges. We will notice more particularly at present

THE NARROW GAUGE.

We understand the term *narrow* to mean, that restraint that Christians are required to exercise over their inclination to sin, referred to in the following Scriptures:— "Resist the Devil and he will flee from you." "Keep thy heart with all diligence." "What I say unto one, I say unto all *watch*." "Mortify your members which are upon the earth." "Crucify the flesh with the affections and lusts thereof." In short it means that our will, judgment, desires, affections, propensities, appetites, motives—all be governed, controlled and sanctified by the Word and Spirit of God. In this sense the way is narrow to the worldly mind, but to the Christian is wide enough. But in direct opposition to this way is

THE BROAD GAUGE.

spoken of by the same writer, "The way admits of all the corruption in the world, murder, robbery, drunkenness, dishonesty, lying, pride, adultery, fornication, and every other work under the sun. It means an unbridled exercise of all the worst passions of our nature." All the bad characters in the world are upon this way. It is a very dangerous road to travel. In comparison to this road, the narrow gauge, is a very

NARROW WAY

to travel. It is built upon the Rock of Eternal Ages. The way is so safe that the gates of hell shall not prevail against it. The Builder of this way has obtained all power and will reign till the last enemy is destroyed; and to assure us of our safety, He says: "Fear not little flock is to your Father's good pleasure to give you the kingdom." Again, "God careth for us." These are comforting words. The apostle says: "If God

be for us, who can be against us?" Says the Prophet, speaking of the safety of this way: "No lion nor ravenous beast shall go thither" i. e. no bad, dangerous characters that are seeking the destruction and downfall of their fellow beings. "They shall not hurt, nor destroy in all my holy mountains," saith the Lord by the Prophet. Also: "The redeemed of the Lord shall walk there and shall return with everlasting joy upon their heads."

All the passengers on this way are seeking each other's welfare, and delight in each other's spiritual prosperity. Naturally, to take passage on a rail-way, it is of the utmost importance that we be

ON TIME.

It is equally important in a spiritual sense. We are all swift passengers to eternity, and are either upon the broad way that leadeth to destruction, or upon the narrow way that leads to joy at God's right hand.

There are a great many persons to-day, who are upon the broad road, that have long since sought passage on the narrow way, but somehow they are always a little behind time—waiting for a more convenient season. One has bought a piece of land; another some stock; and one has married a wife. All expect to take passage, by and by, but just now are a little behind time. A house must be built first, or a barn, or some other improvement attributed to, or some of the temporal wants supplied, though the time is fully on time. The alarm bell, denoting readiness, has rung again, and again. Soon the train will move off, and leave those poor, deluded lovers of the world far behind, who will be given over to hardness of heart and repudiation of mind, and at last take the lamentable song, "the summer is past, the harvest is ended and my soul is not saved."

Again when persons take a long journey by rail, they generally procure a

THROUGH TICKET.

as being cheaper and avoiding a great deal of annoyance and trouble on the way. This illustrates a great spiritual truth. The Christian's journey is a long one. In the language of Bunyan, he starts from the city of destruction and his destination is the celestial city. And it is very important if we expect to arrive in safety at our desired destination to procure a "through ticket." We hear the heavenly Ticket Agent say: "He that endureth unto the end, shall be saved." Again: "Be faithful until death, and I will give you a crown of life." Also, "He that overcome shall inherit all things." From these and many other Scriptures we learn that the Christian's journey is *uncertain*, "proceeding forward toward to the mark for the prize of the high calling of God in Christ Jesus." To take passage of God this narrow-gauge road a little while, and then stop off, would do us no good. The last state of that man is worse than the first. "The righteousness of the righteous shall save him in the day he smeth," says the prophet. Christianity is not to be put on and taken off at pleasure, but to be worn constantly, in all departments of life, and every circumstance we may be placed in. In sickness and health; in poverty and wealth; in prosperity, or adversity; in sadness and rejoicing.

Naturally, when persons intend traveling, but a short distance or to stop on the way, they procure a

LAY-OVER TICKET.

We read in the Gospel of some who had procured some of those lay-over tickets,

and were reproved by one of the apostles, thus: "Ye did run well; who did hinder you, that you should not obey the truth?" (Gal. 3: 7). "Having been in the spirit are ye now made perfect by the flesh?" (Gal. 3: 3). Again, we hear Christ speak of some represented by the seed that fell by the wayside among thorns, and on stony ground, who run well for awhile, but having *lay-over tickets*, stopped off to suit their own convenience.

In this corrupt age of the world, we have reason to believe more "lay-over tickets" are used than through tickets. Large numbers who connect themselves with the church during religious revivals under excitement, run very well for awhile; rather better than through passengers, but their ardent souls and when the world gets up a dance, house party, a picnic, and other unbalanced associations, they simply use their lay-over ticket and step off the train and mingle in the gay festivities of the world, and become drunken with its pleasures, till another fast train comes along and they step on board again to make another short run, till at last the train leaves them, and they are picked up by the broad-gauge conductor.

Naturally, in traveling by railway, we like to have a gentlemanly

CONDUCTOR.

This beautifully illustrates the comforting influence of the Word—the Christian conductor given unto us to guide us on the way. By the influence of the Holy Spirit we make known to God our wants, and ask for those things necessary for our well-being in time and in eternity. Our natural Railroads are sometimes up grade and sometimes down. But this heavenly road is,

UP GRADE.

all the time. The longer we travel on it, the higher we get. Every day brings us a little nearer heaven. Every trouble we meet, and every temptation we overcome, but lifts us up a little nearer Heaven's throne. It is said of the eagle, that when the storm approaches she will divest herself of every unnecessary feather that might impede her upward flight. Having thus prepared herself, she begins to soar up into the heavens, higher and higher, till she rises above the storm; then in safety she looks down upon the raging elements beneath. It is thus with the Christian. He fires far above the low, sordid, corrupt, groveling desires and storms of human passion. He breathes a higher, a holier, purer moral atmosphere, lives in heavenly places in Christ Jesus.

When there seems to be danger near, the engineer signals

DOWN BRAKES.

to check the speed, that he may have a little time to see where the danger lies, and thus escape a great calamity. This admits of a good application spiritually. In our journey heavenward we find it necessary frequently to put on the brakes, to check our speed somewhat, that we may look about us, examine ourselves; to meditate, to watch, for we need to be constantly on our guard. With all our good intentions and care, we often find ourselves drifting off into the world more than we should. If the various churches of the day had properly applied the "brakes" about forty years ago, to-day we should see them in the fashion of a corrupt age, and all following close upon the heels of a corrupt world, in all things the world admires and calls great. We have great need, then, brethren

to often apply the brakes, that we make not shipwreck of our faith.

Our natural trains have connected with them

A BAGGAGE CAR.

for the convenience of passengers, a certain number of pounds being allowed each one. But this heavenly road has no such appendage. Not one pound of unnecessary baggage is allowed for the passengers. That car is run off at the "death screech."

We frequently notice persons carrying cutnary to much baggage for their spiritual prosperity. Some have hardly time to attend church, especially through the week. Such are carrying too much baggage, others will complain that they cannot pray, are not gifted, cannot find suitable words in prayer, but can find plenty of words to take a favor of their neighbor. Such we fear are carrying too much baggage. Another will say, "I can spare means for benevolent purposes, I need all my means for my own affairs." Such a one is certainly carrying too much baggage. In various ways our progress in divine life may be hindered by carrying too much of this world's goods. While it is right to have enough of this world's goods to make us comfortable, more than this is only a hindrance.

Our natural trains have connected with them

A SLEEPING CAR.

for rest and comfort to the passengers. But this heavenly road has dispensed with this car long since. We however read of some in the apostle's day, that tried to take passage on this car to their own destruction. Says the apostle, "Some are weak, and sickly, and some sleep." "Awake thou that sleepest." Spiritual drowsiness is a dangerous condition to be in. There are those who are so infatuated with their religious attainments that they have concluded they have arrived at sinless perfection. Such are dead, asleep, and ought to remember the admonition of the apostle, "*look to righteousness and sin not!*" There are those again who, after running well for awhile, begin to manifest signs of drowsiness, become indifferent in the discharge of Christian duty. Prayer becomes irksome. Such are beginning to fall asleep. The apostle says: "Therefore let us not sleep as do others, but let us watch and be sober." (2 Thess. 3: 6). Naturally when persons have been aboard the train a long time, they begin to wish their journey would soon end. At every

STATION.

they feel comforted in the thought that they are getting still a little nearer their journey's end. So with the Christian. Every day makes a station to him. At the close of each day well spent, he consoles himself with the thought that he is a little nearer home than he was in the morning. This station after station is passed, till at last the celestial city with all its glory bursts upon his view. The safety of the train depends much upon the vigilance of

THE ENGINEER.

This is especially true of this heavenly train. We, as Christians, however, have an Engineer in whom we can fully confide. He says, "I am the way." He has promised to be with us always even unto the end of the world. He never sleeps, never tires, but is always on duty. No danger of the train being thrown off the track, if we but follow His instructions. The devil and his agents tried it repeatedly but always failed. In fact there is no other power given under heaven among men whereby we can be saved. No other

et name can take the train safely through, if he but comply with His instructions. This heavenly train has been a long time passing through the world, gathering up passengers of all ranks and conditions of people. Its officers are still soliciting more passengers to get aboard the train while it is called to-day, knowing that the night of death will be here, and the train bound for sight. But while this train has been a long time passing through the world and is being kept along with passengers, it will not be long till its passengers will all be transferred to the

HEAVENLY RAINBOW.

whose head-light will first be seen in the East when the heavens will be rent asunder. Its shrill whistle will be heard all over the universe, *i. e.* at the last sound of the trumpet all the passengers on this heavenly road will be exchanged to this lightning express, which will pass rapidly through the world till the angels, or angels have gathered up all properly ticketed passengers for the

GRAVEY LAND PITCHER.

into the Holy City, when it will be said, "Lift up your heads ye gates, and ye refreshing doors be ye lifted up, that the king of glory may come in! Then Zion's King, with His many millions of subjects shall enter the Holy City in triumph, and the song of redemption from inspired tongues will roll merrily from heaven's sweet choir, there to glorify God and to enjoy Him forever.

Since the

DOESN'T YOU

of these two roads is so different, the narrow gauge ending in eternal happiness, while the broad gauge ends in eternal misery, we should very carefully examine our ticket to see whether we are on this heavenly road. Now, make an effort to get on board as soon as possible. See that your tickets are properly marked and correctly dated. See they are stamped with the seal of the Holy Spirit. Keep a careful look out for counterfeit tickets, for they will be refused by the great Conductor of the train. In short see that your tickets have carefully printed on them all the stations of obedience marked down in the New Testament. In short, obedience shall be the price of seats, and we venture the assertion that your right to enter the Holy city will not be questioned.

I make no apology for the length of this article. The train is a long one, so is the article.

Frank Ma.

THE RAINBOW.

BY S. N. W. HAMMILL.

"Also there was a rainbow round about the throne, a light like unto an emerald."—Rev. 20

NOW in this chapter is presented to our notice, the splendid vision of heaven with which John on the Isle was favored. He is permitted, as we understand, to view the whole throne of God, and to have an imperfect vision of that great and august Being who sat upon it, and then and then he is favored with a view also of the splendor which surrounded His throne, expressed in the words of the text at the head of this article: "And there was a rainbow."

After this we find that John beheld the four and twenty seats upon which the elders were sitting with their golden crowns and white garments. He also saw the four beasts round about the throne, and heard their hallowed ascriptions of praise, for they and night

they worshipped God, saying "holy, holy, holy Lord God Almighty, who was and is to come." He then and there heard the universal chorus of praise proceeding from the four and twenty elders, who fell down before the throne and cast their crowns before Him saying, "thou art worthy." The whole of this is very glorious and striking, and deeply affecting to the expectant of heavenly felicity; but we will have to go back and continue our remarks, to the appearance of the throne, and the rainbow.

Let us now view the nature and Scriptural history of the rainbow. It is presented to our notice, in connection with the covenant God made with Noah. After the deluge God gave a gracious promise to Noah that He would never again bring a flood of waters upon the earth (Gen. 3, 8). To the rainbow He referred as the sign, or a token of the covenant thus made. No doubt the rainbow had been seen from the beginning and was not as some have thought, created for this occasion. It is the natural effect of the rays of the sun falling on drops of rain in the clouds, and by the refraction and reflection of those rays. Now God was pleased, therefore to select it as a token of that promise which He had given Noah. There are several striking reasons for the appointment of the rainbow as the sign of the covenant. I will take occasion to mention some of them. The rainbow is only seen when the sun is in the sky, and the clouds are in another cloud. No doubt the descendants of Noah for many generations, would have greatly feared when ever they beheld the black clouds stretching themselves across the heavens, in gloomy and portentous aspect; and it is only when these clouds appear that the rainbow is seen. How appropriate then that at these seasons the bow should be the recognized symbol of peace and promise.

Now to the eyes of all men and women, this appears beautiful to see forth the harmony of the divine perfection in the economy of grace. When God proclaimed Himself to Moses, He exhibited Himself the glorious seven-fold character, Lord, God, Jehovah, Almighty, Merciful, Gracious, long-suffering, abundant in goodness and in truth, yet inflexible just (Ex. 24: 6). Now all these are exhibited in harmonious operations in the redemption of man, and were all combined in the person and work of God, or Christ. Behold His infinite power, His mercy to the miserable, His grace to the unworthy, His long suffering to His sinners, His goodness to all His brethren, all His doctrine and teachings, and His justice in giving His own life promptly and freely as He had engaged for the salvation our world.

The rainbow appears to reach to the horizon, and it is shown as the heavenly origin of all the blessing of grace, in heaven the plan was formed; from thence the Spirit came. The Gospel is glad tidings from heaven, so likewise pardon and grace, and holiness, every grace and benefit, every good and perfect gift. The rainbow appears to unite heaven and earth together. This is truly effected in redemption. God was in Christ reconciling the world unto Himself. Angels sang this over the plains of Bethelhem, glory to God.

The rainbow in the text is said to be about the throne of God. Now this indicates that all His attributes and perfections are under His indwelling. It binds all together, all His laws and ways and works are under its benign

influence in short the throne of God is the throne of grace, of covenant mercy and reconciliation, and good will toward men; hence the apostle says: "let us come boldly." There is indeed enough to overawe us, to startle us, to cause us to keep at some distance, viz: The majesty, glory and purity connected with it; but there is one grand source of encouragement even to the vile and guilty sinner, that there is a rainbow round about the throne of God. The rainbow round about the throne is presented as like unto an emerald. The meaning as I understand is, that the beautiful and green color of the emerald was a chief and leading appearance, intending to teach us the freshness and perpetuity of the blessings of God's grace. Though thousands of years have rolled round since the New Testament Scriptures were determined upon, and contrived, yet it is still green and flowing as ever.

THE CURSE OF STRONG DRINK.

INTEMPERANCE is a curse to the land. Like a sea of fire rolling down the mountain side, intemperance sweeps onward, blighting homes and prospects, withering the fair characters of the youth and middle age. Woe and misery follow wherever it goes; blossoms and corns fall in their track.

Years ago strong drink entered into nearly every man's diet. The farmer thought he could not plow, sow and reap without it. The mechanic claimed that his saw and plane cut smoother if he would mingle a little in strong drink. The lawyer, the physician, the teacher all set up a plea for tipping. But a wonderful change has been wrought in the public mind. Science, religion, philanthropy and the prayers of the good and wise have combined to bring about a change for the better. The army of temperance has rapidly increased, and instead of strong drink being combated and extolled in every department of life, it has been met and swept from the door of thousands of families.

What shall be the future of the war against strong drink? Young men, arise and show your strength, and labor to increase the ranks of those who "trench not, taste not, handle not." The evils of intemperance are not a set of theories, but actual facts. The blood-shot eye, the haggard look, the herring bone, the staggering motion, and the fearful and horrid delirium are the products of strong drink. This is a faint picture of the physical. Horrible as it is, it is faint compared with the mental anguish and degradation, and the effect upon the soul. It has ruined and debauched statesmen, authors, inventors and scientists. Who can have the boldness and courage to stand in defense of strong drink? Ah! yes, who?

R. L. L.

COME TO JESUS.

SEEK HIM AS A LIFE.

COME to the faith. In the New Testament we read much about faith. We are said to be "justified by faith," and "saved by faith," and are told to "Believe in the Lord Jesus Christ," that we may be saved. Faith is confidence, reliance. If I am hungry, and a kind friend offers me something and says it is bread, but it is dark and I cannot see, yet, if I begat him to eat it, this is faith. I trust in his word, if I am sick, and medicine is given me which I am

told will do me good, and I drink it, this is faith, I believe or have confidence in the doctor's skill. Jesus came into the world to die for sinners. He says, "believe in me; I have purchased a full pardon for you, and you may be free; it costs my own blood to obtain it, but you are freely welcome to it, if you will obey my words, and trust in my protection, I will venture to save you from death and hell; I am quite able to do this; here is bread to eat which will make you live forever if you eat it; here is a medicine which will cure your soul's sickness that you shall never die. Come unto me—believe in me, and you shall be saved." Faith is just trusting to what Jesus says. Faith is simply coming to Jesus. He has died for thee. Believe it, and take the benefit of His dying. He has opened the prison door for thee. Believe it and make thine escape. He is willing to bear thy burden for thee. Believe it, and cast thy sins upon Him. He has paid all thy debts. Believe, He brings salvation to thee, and says, "It shall be thine, if thou art willing." Stretch forth thine hand, and take it with a grateful heart. Like the prodigal in the parable, thou hast wandered far from home; but Jesus has obtained for thee permission to return. Thy Father, for His sake is willing to welcome thee back. Believe it, and say, "I will arise, and go to my Father." You decide to be freed by your husband, or wife, or children, you would feel hurt by their doubting your word. So Jesus wishes to be believed when He says, "Poor sinner, I am able and willing to save thee. Come unto me." Do not grudge Him by distrustful His Word. If you doubt come because you think you are too great a sinner, you say in effect He is not able to save you, though He tells us "He is able to save to the uttermost all who come." You make Him a liar. Believe that He really will do what He promises. Go to Him at once. Say to Him, "Lord, I believe; help thou my unbelief." Thou art able to save to the uttermost save us.

Upper Dublin, Pa.

GOD'S POWER AND JUDGMENT.

BY JAMES KELCH.

THE judgment day will come in due time, and then who shall be able to stand before the great Judge. How utterly helpless is man when God displays His power! How fearful it will be when the heavenly scale depart as a scroll which is rolled together, and every mountain and island shall be moved. Then men will not only think, but also know that the great and notable day of the Lord has come. Terrible will it be when the vials of God's wrath shall be poured out on the earth. The sea shall become blood; a sure pestilence will visit mankind, and a mighty earthquake will send consternation to all living things.

When all these things shall be fulfilled, then the Lord will dwell with His people. There before the great white throne, the saints shall see the Lord in all His glory. God has long warned us and pleaded with us in this matter. Those who listen, of their God says, "they have passed from death unto life." The great Judge will come, not because men have not been warned, but because He has given all plenty of time to escape if they will. Sinner, will you come while the door is still open?

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. N. ESKRIDGE, EDITORS.

The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.00 per annum. Three reading no. issues are sent free of charge. For all other countries the paper will be added to orders for each single issue, which cannot be so delivered from the office, before sending it to us. Many letters, books, and religious literature, sent to us at our risk. They should be made payable to J. H. Moore, Esq., or to M. N. Eskridge, Esq., at the following addresses:

J. H. MOORE,
LANSING, MICH., U. S. A.

LANSING, MICH., OCTOBER 25, 1871.

Three were added to the church at Titus Creek, Illinois, during their loved last week.

The editor's wife and her sister C. K. Bismarck—one of the types of this office—are at their old home in Champagne Co., on a visit among relatives and friends. Wish them a happy rest.

Now then, friendly readers, here are the Brethren at Work in its enlarged form. Be attentive and carefully let me know how you like it. Have you any improvements to suggest? If so let us hear from them.

Just as we had in the margin. It is wrong to look sinners to get *into* the manger when inviting them to come to Jesus. It is noteworthy to sit at the *feet* of Jesus, but a man is required to get *into* Christ, and *put* Him on.

This enlarging of our paper enables us to devote a few columns on the 1st page to general news, and other important matter; that will likely interest our readers, thus keeping them posted on the general movements of the day.

We are in the habit of calling special attention to certain articles, but in this instance must ask each of our readers to give their personal attention to all our articles, as we feel that in our humble judgment it would be an excellent test for general satisfaction, especially around our old stations.

We were at present to continue our former course regarding advertisements, inserting only such as are connected with our own business, unless it be an occasional notice of good books, or something that is calculated to build up and improve people intellectually, morally and religiously.

This article of J. H. MOORE is chosen from *Worship at Work*, and the purposes teaching and preaching considerable during the coming Winter, and is authorized to the "Brethren at Work" by the Brethren at Work, and also by our books and pamphlets, kept by the Brethren at Work, and also by our books and pamphlets, kept by the Brethren at Work, and also by our books and pamphlets, kept by the Brethren at Work.

We have opened advertisement on sixth page, head of *The Brethren at Work*, in which we invite the attention of the brethren and little folks, and solicit them to contribute to the department. Sister can do a good work by keeping the *Brethren at Work* well supplied with wholesome reading matter for both the young and old. Sisters, let us hear from you quite frequently.

A LITTLE son of a dear daughter of a certain clergyman committed a fault by telling an untruth. Her mother comes to her, when the fit of the girl is: "If I believed in God and the Bible, I would not have said so, but I am a universal liar." What a lesson for other children! This little child had learned from the doctrine of unbelief that there is no hell, no punishment, hence felt safe in telling a falsehood.

FROM CHAS. W. & CO., we have received notice giving the names of the passengers on board the Steamship "Moose," and among them are our missionaries to Denmark and their wives. The vessel left New York City, Oct. 12th, and

and it all goes well we may hear from it again by the time the next issue comes out.

WASHER—A skillful printer to take charge of the mechanical department of this office. As a workman he should be first-class, a creative and rapid. Wants to understand composition thoroughly, also book and job work; good at setting-up and proof-reading, counters and galleys, and one who is not afraid of work. Men who use interesting devices or picture language need not apply.

A MAN's bumper is a good thing provided he keeps it, and takes good care of it. If people would devote half the time to cultivating their tempers that they spend in illness they would realize a larger share of genuine happiness. A man's bumper is like a good friend, but a good servant. Never allow your temper to become your master, but keep it under subjection and make a servant of it.

CATFISH—A brother informs that he has lately attended two meetings where a number of persons were persuaded to embrace the gospel message. In one case the most eager was allowed to stand in the vessel only about twenty minutes after being taken out of the fire. In the other case it was allowed to last slowly, and perhaps sometimes entirely stopped. The best and safest way is not to expect results at all to be made up, for considerable time sometimes result from them. Those who are in congregations where copper vessels are used in leading and will please make a note of this.

THE devil's skill and success does not consist in tempting men and women when he finds them probably and judiciously employed. They are generally too busy to give his piques and temptations much heed, and how he finds it to have them to turn to all hands and give them employment. If you would make the third best head and hand constantly employed in something that is useful and profitable, give a meeting congregation for peace and piety.

A paper is now used to trace out the size, our correspondents will be in mind that if it does something more to fill it; hence it is hoped they will keep it well supplied with their own ideas, and how he finds it to have them to turn to all hands and give them employment. If you would make the third best head and hand constantly employed in something that is useful and profitable, give a meeting congregation for peace and piety.

SOME weeks ago mention was made of the extreme of that resulted from a Catholic priest continuing to give a Bible-out of the car while riding. When told that he had left the car by the door of the book were about pictures which depicted him and how he was not. But now the story turns to the gentleman. The book was pulled up by some workman, who was employed on the road and on examination no picture was found on the fly leaves, thus leaving the priest in a bad light before the public.

For the benefit of our readers and the good of the cause at large, we submit a good and constant supply of *chairs* from all parts of the brotherhood. We need some in every congregation to be kept supplied. The reason most people do not want to write for a paper is because they cannot spell good or compose their articles grammatically. Now this is no difficulty to us whether you spell correctly or not, nor do we care for the grammar. What we want are the facts—just tell in a brief manner, what you have to say, and we will attend to putting it in its proper place. We have no materials wanted in the office at present, so that such things can be attended to just as well as not.

JOHN G. MATTHEWS is traveling and preaching in Denmark in the interests of the Advent church, and writes as follows from Alsbjerg dated Sept. 17th.

"In the forenoon I attended the service of the German Baptists. They have a missionary here from America. There are two other persons among them who speak in public, who are also from America. They have baptised some in this vicinity." Brother HUNT writes as concerning the meeting between him and J. W. MATTHEWS, and stated that they had very friendly interviews.

JOHN G. MATTHEWS is however mistaken about three long time others there at the time, who do speak in public. No doubt in talking with him they alluded to the fact that they were to come over from America, and assist Brother Hunt.

By referring to another page of this issue it will be seen that Southern Illinois has taken more step forward in the missionary work, and at their district meeting appointed four instead of two missionaries. Their efforts in the field were quite successful last season, thus giving the Brethren better assurance that their efforts in that direction are going to accomplish good. Their missionary plan is a good one, and commands itself to the attention of other districts as desiring to extend the borders of Zion in their own localities. We purpose to keep giving them that method of raising the funds by which their mission is sustained.

The time is here that a general effort should be made to preach the Gospel more extensively in our own country. There are thousands of places where the faith and practice of our people are not generally known, and there are places where the Brethren stand well, and a great amount of good could be accomplished if only a proper effort were made. It is hoped that the earnest efforts of Southern Illinois will prompt others to do likewise in spreading the Truth.

A PRIVATE letter just received from brother R. H. MOORE informs us that the health of himself and family has been quite poor at late. Some articles of the latter have rendered him quite weak and unable to do such any preaching, and has not been able to attend any meetings, besides his own during the Fall. The great amount of sickness that his family has passed through during the Summer has taken pretty largely on his means. He says: "So far as our condition is not pleasant, and hence I must sell out here and get my family to some place more healthy, for sickness is eating up our means and being."

We publish the above for two reasons. 1. We want all who are so, to send brother MATTHEWS \$1.00 and get a copy of his *Discourse of the Brethren's Duties*; thus have something good to read and send to their neighbors, and 2nd, do all you can to get him and his family to a good and healthy country. His address is Ludlow, Montgomery Co., Ind. Just as soon as he is able to travel he expects to enter the field again and devote the Winter to preaching.

BROTHER J. T. MEYERS, formerly of Germantown, but now of Philadelphia, Pa., has been in the city and neighborhood during the last week. While here he preached in the Brethren's house and also in Dubuque. The special object of his visit was at this time, was to make arrangements regarding the sale of his interest in the Brethren at Work office, a proposition having been made him. He therefore concluded to sell out and devote his full time henceforth to the ministry. Brother MEYERS possesses abilities, which if properly cultivated will render him both interesting and useful as a minister.

He has now sold out his entire interest held in this office, which has been purchased by another ministering brother, extensively known in the brotherhood, of which purchase our arrangements, full particulars will be given next week. Under the new plan arrangements the paper will continue as it started out—excepting the same platform that was embraced

by our ancient Brethren who were first in this reformatory movement—adhering for the reproduction of primitive Christianity in all its ancient purity. Full particulars will appear in next issue.

HOW IS THIS?

THE daily *Inter-Driver*, on October 11th, published the following editorial item. It shows what the wind is blowing for secret societies:

"Free Masons in France have been for a long while discredited by the exposure of considering a belief in the Supreme Being as a necessity to the order. At a convention held recently an article of the constitution which runs thus, 'Free Masonry holds to the principle of the existence of that God of the immortality of the soul,' was changed to 'God.' Free Masonry holds to the principle of an absolute freedom of conscience, and to the brotherhood of mankind." It excludes no one on account of his religious belief."

Thus it appears that an *inbred* can become a member of the Masonic Order, for that body "excludes no one on account of his religious belief." He, then, who becomes a Mason is "an equally yoked together with unbelievers."

PRICE OF THE PAPER.

THE price of the Brethren at Work, in its present enlarged form, is \$1.50 per annum. This includes the postage when sent at this office before sending the paper out, so that subscribers need not trouble about the postage. The paper will be sent from now to the end of 1872 for \$1.50. Money by Post Office orders, Registered letters or Drafts on Chicago or New York, may be sent at our risk. Drafts must be payable by the sender.

As we are endeavoring to give the brotherhood a good large paper, neatly printed in good clear type, it is hoped they will do an excellent thing in turn for us by sending along a large list of new subscribers, not only of those in the church, but those out of it. We have been working for sometime to get ready for publishing the paper in its enlarged form, and have now succeeded in accomplishing the object.

We need a number of active agents to whom we can entrust the work of securing new subscribers, and we can send an outfit to those wishing to act as such, providing they send us their address. Our old agents need not go to the trouble of sending in their address as they will receive an outfit anyhow. Our prospects will soon be ready.

COARSE AND FINE PRINT

WHEN purchasing reading matter there are at least two things that require considerable care. We allude in the first place to the *cost*, but, as usually a model book will be filled with good material, and, secondly, to the *type* which is printed. There are thousands of good books, pamphlets, and papers printed in type entirely too small to go before the public.

We have visited Kansas where the only Bible in the family was in very fine print, rendering it very difficult to read with any thing like satisfaction. In such cases children seldom read the Bible—they prefer reading other books, especially if they are printed in better type. Not infrequently a fine print Bible is used in the meetings, and good ministers cannot read from it by long light. When purchasing Bibles for either families or meetings, however, good coarse print should be selected.

One point has much to do with inferring the eye and prematurely affecting the sight. Hundreds are compelled to use glasses when their eyesight ought to be good and clear. We need more books and papers printed in good clear type, large enough to be read with ease by the aged as well as the young. Large clear print is like plain distinct talking, all can get the good of it. Some publishers are taking the advantage of the general wants of the reading people, and putting good coarse type on their papers, and it gives good satisfaction to all.

FROM COLORADO.

Dear Brothers—

As usual, the first Lord's day in the month, we attended our appointments in Boulder. The religious interest was somewhat more than usual, owing to the fact, that the Campbellites had a protracted meeting in course. The minister, formerly from Kentucky, but late of Kansas, true to the spirit that sometimes characterizes some followers of Campbell, had cut forth a thorn at some upon the brethren and the truths of the Bible, and with his vituperations, had a mixture of considerable errors concerning the Bible. For instance he claimed, that those humble people who practice the ordinance of Foot-washing, get it from the old Bible, just as we. Morning got polygamous doctrine. Every child of God that has learned its ABC's from Jesus knows that the lesson of 'ye ought also to wash one another's feet,' never was heard of, until Christ commended it. However, we can excuse even learned men for such palpable errors, when we remember that they did not go to school to Christ as we do to Him.

Again, when on the subject of the mode of water baptism, to prove his single immersion fallacy, he referred to the case of the children of Israel being baptized into Moses in the sea and cloud, and said: "They did not go through the sea again, and again, and again like our Christian neighbors," or words to this import. Doubtless he figured to confound the hearers, that they would fear him, and be backward, and that it took more than one step to take them through. It was Pharaoh and his hosts—the persecutors of God's people—that got the single immersion! And so it is today, the single immersionists are the very people that persecute the true followers of Christ.

We were not at our first services, and no proceeding had been attended to the substance of baptism, then we were challenged by the said ministers, and some of his brethren to hold a public discussion, which we declined, giving as our reason that there were very few men qualified to hold a discussion of that kind to profit the cause of Christ. From what I had heard and seen, I was sure of this, that we are not one of the few men. Though I did not so inform him, I did tell him, and the congregation, that if I would condescend to "step down a bit" of the sacred stand to enter into a petty cavilling dispute on religious matters with him, I would consider him lost. I buried the first imposed upon me. Discussions of the kind with men of kind, sup-erior, proceed with a true spirit of Christian courtesy and respect for those of a different opinion, might be allowable, and result in good.

We preached again at night to a crowded house. One came out as an applicant for church admission. It truly makes us rejoice to see these sons led to Jesus for salvation, equally when they come in the bloom of youth, and are of our own children.

The brethren, having had to pass through the fiery furnace of persecution, will, in a sure, come through all right, because they have the Son of God—yes, the veritable Jesus was and is with them, and having learned their lessons from Jesus, they will stand immovable, always abiding in the love of God.

Grady, Oct. 10, 1877. J. S. FLOYD.

REPORT OF FUNDS.

THE following sums were received by the Ladies in Montgomery Co., Ia., for their meetings—

Wm. L. Bickley	.....	\$ 10
John H. Miller	.....	10
Mt. Vernon church, Ind., by Isaac Amick	.....	200
J. Y. Hooker	.....	25
St. Albans church, N. Y.	.....	100
St. Albans church, Montgomery Co., Pa., by J. E. Barker	.....	20
Harfield church, Montgomery Co., Pa., by John Fritz	.....	500
Albion Prairie church, Illinois, by J. H. H.	.....	20
Jefferson	.....	100
Steen Carrie Hoskey, Md.	.....	100
Misnera Fritz, South Kosciusko church, Kosciusko, Ia.	.....	30
Green Tree church, Ohio, by David Witz	.....	152
John H. Hagon	.....	30
St. Louis	.....	20

Brothers and sisters, please accept our thanks for your liberal contributions. We hope our dear

brothers and sisters will respond at once, so the time that we have set to exonerate our house, is at hand, and we have but little means to say. We will be able to raise between four and five hundred dollars among the members and friends, and for the rest we will have to depend upon the brethren and sisters, and unless they respond at once, we must abandon the idea of doing this house, for we do not want to go in debt for it, or any part of it. Brethren, will you come to our relief? The answer is very small that we ask of you. Our congregations are increasing, and interest in the brethren's doctrine seems to be gaining ground. Our little school-house are crowded to overflowing at nearly every meeting; we stand very much in need of a church.

Yours,
SILAS MORISON,
C. N. WORKMAN.

Swale, Ia., Sept. 9, 1877.

FROM ENOCH EBY.

Our Trip from Millersburg, to New York, via Washington, Baltimore and Philadelphia, Penn'a.

Dear Brothers—

HAVING one trunk with us, when we came to Harrisburg it is not on the train. Left orders to take it up and send it to Philadelphia. Had some anxiety of mind about it. Arrived in Washington on evening of the eighth. Next day obtained our pass in Secretary of State department, passed by the President's house, went through Treasury's department. Here 1800 hands are employed. Went to the Capitol, and on the dome; city consists of 364 steps. Looked over the structure with all its grandeur and unity upon which we, but could only feel as we exclaimed, when long ago, Jerusalem. "O that those birds knew the things that belong to thy peace; but none are they that know these eyes." Not one brother did we see while in Washington. What a pity! I have state that his Daniel Fry told. "I would rather see a good, faithful brother, than this city with all its worldly beauty." We soon got hungry for our dear brother's love. I was unable to meet our dear brother John Lehman and our sister, his wife, from Franklin Grove, Ill., in Harrisburg, then returned to the West, but with them only about ten minutes, and then they were borne West, and we South.

We left Washington on Wednesday morning for Philadelphia. Had a good view of Baltimore, being conveyed through the business part of the city, by car, as their omnibuses will not allow the ladies to pass through the city. Arrived at Philadelphia about noon, took street cars to Woodstock street, went to No. 1739 to the residence of Mrs. Christiana Cooper, the moved there last Spring) where we were kindly received. Evening went to meeting. Short notice, hence a small number. Next day attended to some business, and went to meeting in evening. Small congregation. Over night with Mrs. Silas Thomas.

Friday morning left the city for this place, (our trunk having arrived all right), arrived here at 10 A. M. After dinner we went to see our host, Wood, which was rapidly received by his lady, and he to see us to the appointed time, the 15th, at 2 P. M. So we passed a good afternoon, and I feel that we can venture and sail safely, if the Lord will be near to control her, and release the proud vessel if necessary.

In the afternoon I crossed the Hudson to New York City to obtain tickets, and meeting with some difficulty to get my check cashed, because of a mistake on the part of the bank. I must necessarily go over this forenoon, then we will be ready to sail. And in our imagination we seem to feel and hear the prayers of many of our dear brethren and sisters, in the beautiful western lake or breeze, which is gently moving over the water; and hence we feel to take courage, and we are firm step and steady to the shore and over the ship, and launch forth to leave the landing city and many dear one behind, who will bear us more from us on this side of the great deep.

The impressions and pangs of our parting are still felt in our tender hearts, and often cause the tears to flow. We close for this time with the language of the apostle:

"BE BLESSED, GRAY FOR US."

Written in haste at the Park House, amidst the noise and confusion of City life. We found a good home at the Park House, they all they could to make us comfortable. Thank you,

brothers. Editors, for your care for us, in making arrangements for us, and in receiving letters from many kind friends, after we arrive in Denmark. Please say to all: "Parvelli."

Hudson, New Jersey, Oct. 13, 1877.

ON THE STEAMSHIP "MOSEL."

Dear Brothers—

IT is now 1:30 P. M. and I am on the boat. I will write, and perhaps I can send it ashore. There is a great stir on the vessel just now. We have a double row in the center of the boat. I could not sit on the floor, if it were more English, but we can get along pretty well. I think by the appearance of things, there will be more people than reported this morning. I would enquire but they are so busy and find any one asking questions while on duty. I do not like the arrangement quite so well as if the first and second cabin, (or class) were in one apartment; so we are not under such a close. But that is arranged, and have the advantage of the boat so below. A medium is generally said. If it is any preaching, brother Daniel will have German brethren. We were the first on the boat, and formed the acquaintance of the chief steward's wife, who can talk both English and German. I have not seen the captain but they say he is a son of John B. Fry. This is a beautiful day, and we will find something to do. The harbor, having been accustomed to city life for nearly a week. We will have a good opportunity to meditate upon the wonderful works of God. Hope you are all well. Much love to you all.

Oct. 13, 1877.

ECHO EBY.

FROM LAGRANGE, MICH.

Dear Brothers—

THE brethren of the Piquette congregation held their first meeting in their new meeting-house, six miles East, and one and a half miles West of Dowagiac, on the 7th, inst.

The first sermon was preached by M. T. Bare from the text, "I will be to you as cold and rainy, yet the house was filled with attentive listeners, (estimated at about 600) who seemed to appreciate the Word preached. Services again in the evening and the next day at 10:30 A. M. One person volunteered to follow Jesus and was baptized according to Matt. 28: 19.

There are times of rejoicing on the part of God's children; especially when sinners come to the Lord's feet, with attentive hearts, and respect. Twenty-four have been received into the church at this place during the year, twenty-one of which surrounded the Lord's table with us on the evening of the 8th. These our minds were carried forward to the evening of this world, when our Meek Savior shall come forth and receive us. Our minds were also carried to the coming year back on Calvary, where the blood of the Lamb was shed for us. Let us therefore walk in humility, being unconfounded to this world, transfigured by the power of God.

On the morning of the 9th we assembled to hear the farewell sermon. This was a solemn time for all, for we know not what shall befall us when we meet again. But here hope greets her joyful wings, ready to carry us to the land, where all the faithful shall meet around God's throne, to part no more. May the Lord enable us to all see that day.

A. M. MYERS.

Oct. 12, 1877.

FROM OREGON.

Dear Brothers—

PUGHAN is a fine place from the Willamette Valley church, Oregon, might be of some interest to at least some of your many readers.

Will say that our Communion meeting in Linn Co., that had been published to be the 10th and 16th of September, was for certain reasons postponed until the 20th and 30th, and is now among the things of the past. We had a very pleasant meeting, although our congregation was not so large as had been anticipated in consequence of rainy weather. Yet the Lord was with us; had the very best of order and attendance. The men here generally were well entertained, encouraged and built up in our holy calling and faith and our spiritual strength renewed.

During said meetings one person, (a young

female) was added to the church by baptism. — May the Lord help her to prove faithful until death. Sisters were made to labor and tremble while the Word was preached. The meetings were a feast to every true believer present, and our field of labor is very large, and the labors very few. We, with the brethren present, thought it good to hold a choice for a minister and several visiting brethren, and the result was as follows: For minister our dear loving brother Aaron H. Baldwin, of Linn Co., who was asked by request, and the unanimous consent of the church, selected to the second degree of the ministry; and for visiting brethren the best fell upon the following dear members: Brothers Philip Baldwin, Christopher Hanman, and Franklin Davidson, all of Linn Co. Said choice passed off very agreeably and harmoniously. May the Lord, may He may also choose to be faithful in his calling. May they take courage, labor valiantly and faithfully for the advancement of the Redeemer's kingdom. Our meetings closed last night with a good feeling generally. This morning we took the sailing boat, and went away rejoicing in the Lord, having in every hope that if our newly elected officers in Linn Co. are true, faithful in their calling, and the lay members will co-operate with the work—the great and glorious work of the Lord, he will to their duties and will all labor for the upbuilding of the church, that the ark of the Lord will move along in Linn Co., so well as elsewhere, many souls will be saved and God's name glorified.

Since the first of April there have been seven accessions to this arm of the church, by baptism, three reclaimed and fourteen by trial, making in all twenty-four, for which we feel to praise and thank the Lord for all this praise belongs to Him.

Now, in conclusion, I will say to all our dear members everywhere, (I am sure) in your prayers, for we need the prayers of all the faithful. — With brotherly love for all the faithful, I remain, D. BROWER.

Salem, Oregon, Oct. 1, 1877.

CHURCH NEWS.

From Turkey Creek Church, Neb. — We have received the members by baptism the Summer, and use by letter. The following are the names by letter. Our communion was at our place on the 1st and 2nd of September. Had a very good meeting, good order by the outsiders, some a few were outside the rest in the evening. The ministers present were John Farny, C. Forney, Johnson and Henry Brinkworth. Meeting on Sunday afternoon and evening. The Lord bless the brethren for their labor of love. We have only one speaker, and beyond prayer and hymns no talents may be seen. The church is very young, and will grow up the church in its primitive path. We have a good country, and invite brethren to come and see us.

ELIZABETH SMITH.

E. Truvel's Field-note. — On the 23rd of September, myself and wife were taken to St. Albans, where we were to spend the 24th, when we were called to participate in John T. Bess, W. B. Woodard and sister Edith Sykes being the happy couple.

We went to Hinestown, where we held one meeting. We met late by brother H. Storer of Keokuk Co., who took us to the appointment near South English. First meeting on the evening of the 28th, and continued them every evening and on the morning of the 7th, until Oct. 7th. From the beginning to the conclusion the congregations were large. God blessed our labors often, even precious souls were united to Christ by baptism, one reclaimed and three applicants for immersion when we left. Many others expressed themselves as about ready to come to the Lord.

We were sorry that our arrangements were such as to prevent a longer stay, as the great interest manifested was evidence that the Lord has much people here.

During these meetings, the brethren held their Love-feast—a real feast indeed. We think the Lord for the good conduct of all present, as the day of the feast was wet and unpleasant outdoors and had to remain in the house. We enjoyed the things of the past. We had a very pleasant meeting, although our congregation was not so large as had been anticipated in consequence of rainy weather. Yet the Lord was with us; had the very best of order and attendance. The men here generally were well entertained, encouraged and built up in our holy calling and faith and our spiritual strength renewed.

During said meetings one person, (a young

WHAT IS THE TRUE DESIGN OF BAPTISM?

BY MATTIE A. LEWIS.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2: 12

BAPTISM being so much enjoined upon the Christian, in the Word of God, it is of the utmost importance that we have a proper understanding of its truth into its mode, and design. As there have been many exalting theories advanced on the mode, we will try in our weakness to write something on the design of this very important ordinance. In our text, baptism is called a burial. In the preceding part of the chapter, the apostle exhorts the Colossians to steadfastness, and constancy in Christ. He speaks of the abounding fullness, and all-sufficiency that there is in Him, tells his brethren they are complete in Him, they need no other source of happiness, no other wealth, they have all they can possibly want in Him. They are not influenced, as others are, by the fluctuations of the world; every thing may be prospering, or every thing may be hastening to ruin, as it now apparently is, yet the mind of the Christian experiences no change, and why? because he is buried with Christ. Now we know that when a thing is buried it is hid, covered or concealed. But when did this burial take place? In baptism. Baptism then, is a very significant rite. Buried with Christ in the act of baptism. "Know ye not, that so many of us as were baptized into Jesus Christ," says the apostle, "were baptized into His death?" Therefore, continues she, "we are

BORN BY WATER.

by baptism into death." Baptism, then is represented as a death and burial, a death to sin, and a burial of the old or carnal nature. But how is this glorious result brought about? Our text says, "through the faith of the operation of God." The apostle says: "this salvation is of faith, that it might be by grace." Grace means favor; it is the free, unmerited love of God to fallen man. It was this love or mercy of God that devised redemption for mankind. To this fund of grace, of love or mercy we have access through, or by faith. Faith is the medium through which each one appropriates this salvation to his individual self.

The apostle's very explicit on this subject. Says he: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." "And if," as the apostle so forcibly expresses it, "by grace then it is no more of works; otherwise grace is no more grace." If it were of works, then would we earn it and if we earned or merited it, it would not be of grace, but debt. But the whole Scriptures show that debt is not the case, but that salvation is a free

UNREKEDLED GIFT.

flowing fountain only from God to man. "Who hath saved us, and called us with a holy calling, according to His own purpose and grace."

"Well," someone, "this doctrine suits me, if it be all of grace then my salvation is sure. I need not give myself any concern; no matter about my conduct." My friend, be not so fast. Let us try to illustrate this subject. A person commits some gross crime; he is tried by the laws of the State, found guilty and con-

demned to prison. By his crime he forfeits all his rights as—

A CITIZEN.

and is to all intents and purposes a luncheon serving under a task-master. Such then is the situation in which his crime has placed him: a slave, laboring, toiling, but not for his own benefit or aggrandizement. His person and service are at the disposal of the State whose laws he has transgressed. He has no cause for complaint. He has been justly and fairly dealt with. His situation is the consequence of his misdeeds. But his wretched state elicits the attention of some philanthropic hearts who immediately put forth efforts to procure

HIS RELEASE.

A petition is gotten up and sent to the Governor, beseeching his pardon. The Governor's magnificence are aroused, and after much reflection he grants the pardon. The document is forwarded to the prison and the poor culprit is told that as an act of clemency, provisions have been made for his release from imprisonment.

Now all this was done, not because the culprit deserved it, or because his misdeeds did not entitle him to his punishment, but it was purely an act of grace or favor. But suppose the condemned man would

PAY AN ATONEMENT.

whatever to his pardon, would have no faith in it, and consequently would not avail himself of its benefit, but persistently remain in bondage? Then all that had been done for him, the kindly efforts of his friends, the pardon of the Governor, would be of no benefit to him, and why? Simply because he would not accept the conditions of his pardon or release. Just so with the human family. Every arrangement has been made for man's salvation, and when the plan was perfected, it was presented to him for his acceptance. The Savior when He commissioned His apostles, first told them to teach the nations, lay before them that great and glorious plan of salvation so that they have a proper understanding of it, and if the intelligently receive your instructions, if they apply, their faith in the great Time God, through whose united faith alone this salvation can be procured, then let them give an expression of that faith or acceptance of this doctrine, by being baptized into each of these Holy Names.

OUR MINDS.

that we give to the world an expression, or manifestation of our faith; thus the apostle James says: "I will show thee my faith by my works." And what follows this public manifestation of our faith in the Holy Trinity? The full pardon or remission of all our past sins, and the error—(mark the expression) the cure, all of grace and not of merit, of the Holy Spirit, that heavenly Illuminator, who is to lead us into all truth. We have confessed Christ before men, and He now verifies His promise to us by confessing us before the Father, and the Holy Spirit, which proceedeth from the Father and from the Son, is sent into us.

Oh let us bow in humble submission to heaven's arrangement. Let us not arrogantly set up our opinions against the Law of God. If we have faith, let us manifest that faith by—

A FULL COMPLIANCE.

with God's requirements, and not insult Deity by saying we have faith when we stubbornly refuse to give heaven's appointed expression of that faith. Now my dear brethren and sisters, who

have received this holy rite let us remove, as it were, our sandals, and approach with awe, for we are now treading holy ground; yet let us look intently and see if we cannot comprehend the symbolical language of this sacred institution. In verse ten we are said to be complete in Christ. "In Him dwelleth all the fullness of the Godhead locally." He is our only and perfect model. He is the complete and perfect manifestation of Deity. We need not look for a higher or more perfect pattern, all that is required of us, is to imitate Him, and this is required for He says: "Follow me, as I have done," and in our text we are said to be "buried with Him in baptism." What meaneth this language? One meaning of bury, (the root word,) is to withdraw or conceal in retirement. Now perhaps we can get the idea. The apostle tells these Colossian brethren, "Ye are dead, and your life is hid with Christ in God." They were hid, buried, or concealed with Christ. But when did this burial take place? Our text says, "in baptism." It is intelligently and faithfully received this ordinance, it was then that we

FORSAKE OUR WORLD,

that we withdrew from her, and retired with Christ.

But our text says not only that we are buried with Christ, that our life is benefited, but a hidden life, but "we are risen with Him through the faith of the operation of God." And what is to be the manifestation of this spiritual re-creation? That we should walk in newness of life (Rom. 6: 4). This new or re-created life is procured, and sustained through faith, for we are risen with Him through the faith of the operation of God; "and Paul alluding to this new life says, 'the life which I now live in the flesh, I live by the faith of the Son of God.'"

If then, what God works operates within and for us of His good pleasure, we by an humble, trusting faith or confidence cheerfully acquiesce in all His dealings with us, and yield

A MEANTIME.

to all His revealed Will, we will in this way increase with the increase of God; we will in this way grow up into Christ, our living Lord, in all things.

The following promise is enshrined in Christ's message to the church at Pergamos: "To him that overcometh I will give to eat of the hidden manna." But what is this hidden manna? We will give Paul's definition. "Which is Christ in you, the hope of glory, even the mystery which hath been hid from ages and generations, but now is made manifest to His saints." It is then this hidden mystery or hidden manna upon which Christ's hidden ones feed and grow (Psalm 83: 3).

Having then been buried or hidden with Christ, and having risen with Him, let us heed the admonition of the apostle. "As ye have therefore received Christ Jesus, the Lord, so walk ye in Him."

A DIALOGUE.

BY JOSEPHINE CHANDLER.

In this dialogue a son is supposed to be seeking for the "narrow way" that leads to life and glory, by asking his father to explain to him that which he fails to understand.

Son. Father, I have a desire to obey Christ by being baptized according to His directions. Please tell me how has He directed us to be baptized.

Father. "In the name of the Father,

and of the Son, and of the Holy Ghost," Matt. 28: 19.

Son. But some people say that laying the candidate once backward in the water, is the true Christian mode of baptism; others think that it is sprinkling or pouring, while you claim that it is true immersion. How can I tell which is the correct one?

Father. Well, there is no difficult task to be performed in ascertaining that. Just ask all those men who are trying to persuade you that this or that is the proper mode of baptism, to point out the origin of each mode and you will find that sprinkling and pouring commenced no earlier than A. D. 251, and the backward mode of immersion was never heard of, before it originated with the English in A. D. 632, while there is no one on earth who can point out a date for the origin of *true immersion* on this side of the time in which Christ commanded it in His commission. Hence you see that it is the only mode of Divine origin, while the others are human inventions.

Son. But father, allow me to ask, does not Paul condemn true immersion when he says, "One Lord, one faith, one baptism?" Eph. 4: 5.

Father. O no, Paul was a consistent Christian and never designed to condemn a Divine institution, but only designed to strengthen the believers' confidence by saying what he did. He meant that there is only one baptism, that is of Divine origin.

He was a thinking man and perhaps thought that some human invention such as backward dipping, sprinkling and pouring, would be brought about, hence he warned all against such human institutions.

LIFE AND IMMORTALITY.

BY A. W. JONES.

"Who hath brought life and immortality to light"—2 Tim. 1: 10

HAVE we today the privilege of obtaining the charter to life and immortality? Without doubt. Then what a heaven-born, distinguished favor is ours! Today the Gospel promise is ready. Today golden opportunities are here. The body vigorous, the intellect expanding, God calling, justice threatening, money pleading, all heaven waiting, "O sinners come home to Jesus! He says," "Come near, all ye that labor and are heavy laden, and I will give you rest. Take ye yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light" (Matt. 11: 28-30). "The Spirit and the Bride say come." "And whosoever will, let him take the water of life freely" (Rev. 22: 17). How the water of life is flowing, freely flowing for you and me! What precious life! What a glorious salvation! How can you, sinner, stand so near the shining shore and not pass over and be saved?

In 1872 a steamer was wrecked at sea. The night was dark, the sea was boisterous. Every moment was full of peril. The frenzied cries of the perishing rendered the scene appalling. The passengers were cold and terrified. A little girl, whose name was Rose, looked up into her father's face and called out: "O papa I am so wet." The father said to a brave sailor, as he held his child into his arms: "Save my child, and I will try to save my wife." But alas how vain! A moment after, the re-

hottest waves hid them from view forever.

Again in 1875 another steamer with its cargo was wrecked. On board was a rich lady and her only child. The danger came suddenly. A watery grave yawned for her and her darling child. She turned to a poor sailor and imploringly besought him to save her child. She promised him vast sums of money, if he would only save the treasure of her heart. But no price, no amount of wealth could save her precious offspring. The waves, with one mighty rush swept the lady, child and sailor, into a common grave.

This teaches that no treasure can save us, except Jesus. He alone can save. Perish you must, sinner, unless you come to Jesus. Prepare. O prepare for the great and terrible day of the Lord! This is an important matter. Let the fire of holy love warm up your hearts, and keep you alive in Christ Jesus.

EVIL SPEAKING.

BY A. B. DAVIS.

"Speak not evil out of another's hearth,"—James 4: 11.

TO speak evil of one another is getting very near the heugely elements of the world again, for if there is one heugely element lower than an other, it is evil speaking. To speak evil, to slander wrong things, will lead to condemnation. Pure love and evil speaking do not dwell in the same heart at the same time. If evil speaking is in the heart, then pure love has gone out. If pure love is there, then there is no evil speaking. Should we be so unfortunate as to indulge in evil speaking, we stand in an unsafe position.

He who speaks evil, usually does so in the absence of the one spoken of, and that is unfair, unjust. Every man has a God-given right to defend his own character, and to talk about his unfair in his absence, prevents him from taking his own part. Is it therefore any wonder that God steps in and for him evil speaking? To attempt to destroy a man's reputation and good standing is how mean, sinful. God will destroy all such. O that our tongues may be careful and our lips silent! God help us to be careful!

THE SHIP.

BY G. E. SUTHERLAND.

THIS ship "Moses" is no doubt more frequently before the minds of the brethren and sisters than any other vessel that has ever crossed the Atlantic. Why? Because it is bearing God's chosen children to a foreign land. And while the loved ones are on the great deep, exposed to the rushing billows, I thought how necessary for all of us to be concerned and pray God to carefully watch over them. "The effectual, fervent prayer of the righteous availeth much." And yet the eyes of the Lord are upon them while in the line of their duty.

But while our prayers and desires should go up before God for the safety of our dear brethren and sisters, there is another class for whom we should be much concerned. I allude to the unprotected, who are sailing on the sea of life, careless and unconcerned. These are surrounded with greater dangers than those dear ones on the ship Moses. For them let us also pray, that God may still hold out to them the way of salvation

and draw them to Him by His good spirit.

Sinner, stop and think of your condition. If God should call you hence this hour, could you meet Him with pleasure and love? *Nil* separates you from your God; and sin is the transgression of the law, and when sin is finished, it brings death. God loves you, and desires that all men might be saved. Have you become like Felix of old? "Go thy way for this time; when I have a more convenient season, I will call for thee." Don't you see and feel how the ship on which you are riding is being tossed to and fro by the heugely waves of Satan? God will not carry any man that vessel unless you *will* come to Him. If you seek to the death you may expect to trip, and drown; and if your ship goes down with you on board, you will come forth to the resurrection of damnation. O horrible indeed, to come forth and stand before God and receive the sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And why all this? Because you would not get off the old, leaky ship. You will not come to Jesus that you may have life. The kind, loving Savior, who hath borne our wounds, was bruised for our iniquities, groined for our transgressions, looked upon and pitied you. He did much for you; can you not do a little for yourself? The angels stand ready to carry the news of your return to your Father. Will you come, then, and be filled with joy, peace and happiness, and finally wear a crown of everlasting life?

[The above should have appeared last week, but came too late for insertion.—Ed.]

"LET US HAVE PEACE."

BY D. M. SIMPSON.

PEACE IN THE NATION.

NEARLY everybody who reads the newspapers knows who, a few years ago, gave utterance to the expression—"Let us have peace." But no matter whether it proceeds from. It is not the author we would call your attention to, but the important sentiment which is contained in this saying of a public man. It indicates a good conclusion, and is a most noble proposition to the nation, and could very appropriately be applied to all nations. These four words have become proverbial, and are certainly very full of meaning, when applied to the church of Christ, as well as to civil or state affairs. But let us glance at our own land of liberty. Think of the great national scourges it has passed through. Can any one recollect the scenes, the rumors, the occurrences, the cruelties, the losses, and the effects of the late war, and wish for war again? Nay, is there a disciple of Jesus who does not pray, that peace, like the gladdening waters of a placid river, may flow throughout the length and breadth of this most desired land? I trust that no one would be so unconscientious of his duty, or would be self-deprived of such a privilege. Nothing is more to be desired throughout any nation, and especially that of our own, or rather, to which we are subject. If every man of public influence would adopt and advocate the righteous policy of national peace, this land of boasted freedom would always enjoy rest from enemies within its own borders, and prosper beyond anticipations. But when there are national sins, the God of heaven visits them with some scourge or cal-

amity, though He often suffers long. The angles of war have made desolation, and left their marks in countless households in the land, but the doves of peace have returned, and shed their gentle, hallowed influences all around us. From the very depths of millions of true hearts the invocation ascends: *Let us have peace always.* Not only would we have peace every where throughout the land, but let us also have

PEACE AT HOME.

Home! That sweet word! What undecated memories cluster around it! From childhood to manhood it charms our lives. "Be it ever so humble, there is no place like home." Home should be all through life, the dearest and happiest place on God's green earth. But how often it is not so. In our homes we spend the most of life. By our own firesides we have to sit down and speak of our joys and our sorrows, our cares and our hopes. It is here, sweet home, O let us have peace! Here we must wait peace to suffer its gentle rays of solace and comfort while we live in this friendly world. Our home-life will surely be spent but once. Then we should make the most and best of it. Nations prosper when there are peace; so do our homes. When peace is absent, the enemies gather in and the latter rages. O the waste! O the loss! How many homes have been sorrow-dimmed because peace was exalted and went away awhile. But such is human life, and the All-potent, All-powerful Father above knows how many miserable homes there are in this sin-laden world. Life is a burden, and death is a welcome visitant. Then go and welcome again the gentle dove that will bring back with it the joy, and blessed comfort, and fruits of peace. Let peace flow like the placid, untroubled river through our homes; that we may abound, and God's free grace that it is, say into the heart of father and mother, brother and sister, servant and stranger. "Righteousness is health to a nation, but sin is a reproach to any people." That's the Bible idea. So it is in our homes. Righteousness elevates the character, and utilizes the public influence of any home. Rather be poor and peaceful, than have great riches and strife with them. But strife reaches the home of the poor too. O banish strife and vain contention from your doors that the peaceful dove may come in and dwell there forever.

"Harmless as doves," the Christian ought to live. They may be reviled, evil spoken of and misrepresented, but this will give them to know for themselves how "harmless" they are. Let peace rule by day and by night, that each coming year may be brighter than those that pass away. Many an humble, but peaceful home has given to the world its best and most truly noble man. Then let us have peace at home, that we may reap the harvest that it ripens, and the joys it brings. Still more important is

PEACE IN THE CHURCH.

The church is the Lord's family—"The household of faith." Surely, here there ought to be peace. And there is peace, blessed peace among the faithful. "There is no peace to the wicked, saith my God," and so there is a *word* of peace to all them that do not "renounce Satan with all his peridious ways and the sinful pleasures of this world." "Repentance from dead works," and an unreserved "obedience to the faith," will bring the peace that passeth all understanding.

Peace in the nation means obedience to all the laws whether we see the propriety of them or not. Peace at home implies obedience to home rules and regulations. No peace in the church necessitates our love and respect and implicit observance to the principles and order of the church as drawn from the *letter* and *SPIRIT* of the Gospel. If then, peace comes through fidelity to Christ, and obedience to His church, I entreat every brother and every sister to the mercy of God, let us be faithful and obedient, that the golden chain may bind us together in "one same mind and in the same judgment." When we hear of an army going to battle, it is understood there is peace within its ranks, and every good soldier is subject to "the order of the day." So it ought to be in the grand army of the Prince of Peace. All should be loyal. But though there be "deserters" and "traitors" and "fault-finders," still the army moves on to victory. O let us have peace—more peace. "Peace on earth," was a strain of the angelic chorus that resounded over the hills of Judea, when the Savior was born at Bethlehem. —Peace is a flower that grows abundantly in that "better country" to which every follower of Jesus is journeying. The angels brought the species to earth, and every disciple of Jesus may plant it in his heart. O what beauty in the heart where there is true peace! The world cannot understand the Christian's peace, or it would be no better than the world's peace, which can be easily provoked. —But the peace that comes down from above, is pure, patient and long-suffering, and will even die for the truth. This is the peace we need. O let us have

PEACE, PEACE, PEACE.

Peace with God. Peace with everybody, "as much as lieth in you." Peace with ourselves. Peace at home. Peace with the Word of God. Peace with His church. —Follow peace with all men, and holiness, without which no man shall see the Lord."

What think ye of that idea, ye that name the Name of Christ? You want to see the Lord when He comes again, and be one with him and with Him. —You pray, or ought to pray, "Thy Kingdom come." —Are you ready for it? —Follow peace—and holiness, and the meeting will be a peaceful one and your chief companion the Holy One. Our aim and hopes are forces too sacred to be disappointed. Let us wake up to our highest interests. Let peace be our life and our work. —Bring home again, "we have peace with God. Beautiful are the children of peace, and they labor for peace." Blessed are the peacemakers, for they shall be called the children of God. —O what encouragement to live and labor for God's cause of peace. Sinners are not at peace with God, and there is a large field for labor. Blessings are promised to faithful workers. Then let all engage in this most noble work.

The church is another field of labor in the interests of peace. Jesus said to His disciples: "Be at peace among yourselves." Yourselves, the church. —There is always work to do, without and within. Then dear brother, sister, let us work. Let us be so faithful to our profession that we may keep the bond of peace unbroken. Let us suffer the loss of all things rather than disturb the peace of Zion. Let us live in peace, labor for peace, and so shall we rest in blessed, immortal peace at last.

Wagonsburg, Pa.

SOWING THE SEED.

BY GEORGE D. SMITH.

FAREWELL! farewell dear pilgrim band;
Our hearts will surely be,
When you have left our native land,
And crossed the rolling sand.

But let the breezes wait on us;
And let the waters wait;
You carry Gilead's heavenly bread,
To soothe the fasting soul.

Go teach religion's pleasant ways,
And God reward your toil;
For many lips may sing his praise,
On Scandalion's soil.

Your hearts will thrill, the tear-drops start,
To meet the pilgrims,
Who long have labored with anxious hearts,
And soon the seed we leave.

The sun and rain have quickened now
Sown seed already sown,
O listen on the Gospel field,
And more may yet be grown.

And when the harvest day appears,
And God our toil rewards,
The laborers who have sown in tears
With joy will sing their praises.

Mt. Carroll Ill.

THE REDEMPTION.

BY J. H. HUNT.

"Therefore by the efficacy of one, judgment came upon all to condemnation; even so by the righteousness of one, the free gift came upon all men, even justification of life." (Rom. 5: 19).

1. Jesus was slain for us (2 Cor. 5: 21).

2. The righteousness of One brought the free gift.

3. He was a substitute for the believers, rendering us every evil which (John 13: 10).

BECAUSE of the righteousness of one, the free gift of justification unto life, came upon all men. If by the offense of one judgment came upon all men, and under them unhappy, does it not follow that the free gift will make all happy? To have life is one thing; to be happy is another. To be partakers of immortality through the sacrifice is one thing, and to be happy is another. If, when the way is open to happiness, we reject it, punishment awaits us.

Life has ever been a free gift of God to every creature, and while He has presented it as a free gift, He has also provided means whereby His creatures might be made happy. So also, when God was in Christ, reconciling Himself to the world, He did not forget the means of making us happy. Christ died for all men alike (did it once, will not do it again) and then sanctified means to make us happy. He has told us what to do and what not to do. Now if we will not listen to Him, would you think it strange if He should withhold the free gift? Do not expect Him to offer Himself again. He has not promised to do that.

Shinner, the means are in your hands. The door of heaven is open for you to enter. The way is pointed for you to get there. Your mansion and crown are ready, waiting for you. Run, therefore, that you may attain it. Do not say, you are too bad. You only make yourself worse by saying that. Jesus came to seek and to save that which was lost. He is able to receive the most wicked; therefore come at once. Harlots and publicans are safe in before the sin people. God forgives. He doesn't remember your bad deeds, you are *white*. When He says you are clean, you are *clean*. Do not be afraid, though some one may cry out "Darkness! darkness!" All is light if God says. "The light is in thee." If you stand or fall, if you grieve Him, if every one forlorn you to run, then up and run for your life to the

city of refuge. In it is shelter for every one who will flee to it. The water of life is for you; take and drink it as a free gift. Unhappiness and we come out from staying away from God and Christ. What can you expect if you despise Christ's commands? Would it be just and fair for Him to accept you when you will not accept Him? Take heed, therefore, that there be not found in you an evil heart of unbelief, causing you to be shut out from rest, peace and eternal joy.

Shinner, Danmark.

I PRAY THEE, HAVE ME EXCUSSED.

BY J. S. BEELEY.

I read the 14th chapter of Luke, we find that Christ spoke a parable saying: "A certain man made a great supper, and bade many; and he sent out his servant out to them, saying, 'Come, for all things were ready, but they all with one accord commenced to excuse themselves.'"

One said: "I have bought a piece of land and I must go and see it, I pray thee have me excused, the other said: I have bought five yoke of oxen and I go to plow them. I pray thee have me excused. The other said: I have married a wife, therefore, I cannot come."

If we would look at their excuses, in a worldly way, it would seem sufficient, that these men, in consideration of the great feast they were invited to attend, would make such excuses. It would be foolishness to buy a piece of land, without seeing it, or why did the second man try his oxen before he paid for them? Or why did the third man bring his wife along to the feast? Oh these three men were making excuses, they were telling things in order to get the servants of this man to leave them alone. We might almost call them falsehoods. This sounds hard, but how well we can prove this. What similar excuses will we make when Christ comes and bids us to partake of the great feast. Oh! what will we say we just standing out with our companions to spend our youthful days in pleasure, therefore we cannot come, but when we get married and get old, will we come; or we are so busy in our every day business of life, therefore we cannot come. "I pray thee have me excused." But when I get out of all this, I will come. When old and out of business we will put it off from year to year, and from day to day, till at last we are lost, lost forever; where we can never partake of that great feast. And our excuse we made while young, we are now too old to come. Yes, every Shinner, though old and writhed, may come. All are called, for we find at the close of our parable, that the married, the lame and the blind were called and they were the ones that enjoyed the great feast. We are all invited, but many have excuses.

If we were invited to attend some solemn occasion, it would be different, but we are invited to come to have our hearts cleansed with the blood of Jesus, so that we have a fit robe to appear with Jesus at the great feast. He has prepared for us, and invited us all to attend. Why are we not willing to do this? Oh, because we are not willing to take the yoke of Christ upon us! But you will say that Christ's yoke is too heavy to carry, we cannot attend

worldly pleasures and parties. Go to the prison filled with the convicts of Satan, who have taken Satan's yoke upon themselves. Go to the man that is to occupy the gallows, and ask him whether his yoke that Satan has put on him, is easy. Go to the gambler, the drunkard, and ask him, and he will tell you that Satan's yoke is heavy, heavy—hard to be carried. Then go to the Christian and he will tell you that whoever will take the yoke of Christ upon him, will have everlasting joy and peace. Why has he peace? Because he knows he has not excused himself, but that he has prepared himself to appear with Jesus at the feast that is prepared for him. But what happens to those that did not come, but excused themselves? The man said: "For I say unto you that none of the men that were hidden shall taste of my supper." So Jesus will say to those that he had so often called, and they excused themselves: "Depart from me into everlasting fire prepared for the Devil and his angels." His sinners repeat, repeat! look at the consequences of excusing yourselves. When Jesus calls you again, say not: "I pray thee have me excused," but say: "here I am, what wilt thou have me do?" "Lord I am not worthy to be called thy son, but make me as one of thy hired servants." For all the evils, and follow Christ in His footsteps, and we can all partake of that great supper which Christ has prepared for all His followers.

CHRIST THE TRUE PROPHET

BY PHILIP HEN.

"For Moses truly said unto the fathers: A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—Acts 3: 22.

THE apostle Peter labored earnestly to convince the Jews that Christ was the true Prophet promised them by the Father, the Lord God Almighty. To convince them, he refers them to God's own words. "I will raise them up a prophet from among their brethren, like unto thee (Moses) and will put my words in his mouth; and he shall speak unto them all that I shall command him (Deut. 18: 15). This proves to us that God has spoken to us through His Son, Jesus declares that I have not spoken of myself, but the Father that sent me. He gave me a commandment, what I should say and what I should speak" (John 12: 49, 50).

From these Divine truths we conclude that Christ spoke as directed by His Father. Then it is highly necessary that we adhere to those truths, and hear our Savior in all things. All the commands of Christ, all the means of grace, all His precepts are good for the soul. And these are high favors to us, for what could be more conducive to our eternal good, than for God to appear to us through His Son? All grace came by Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." All the Truth, all the grace came by our blessed Master, whom we are called upon to hear. There is salvation in no other name. In His Gospel we find the means of reaching Him. Him shall ye hear, not in a few things which He says, but in all things. And the soul that will not hear, it shall be cut off—destroyed from among the people. The way is plainly set before us, and if we will not come to Jesus, He will do precisely as He says: "The Punish with everlasting destruction from the

presence of the Lord and the glory of His power." To go away from the Lord and away from the power of His glory, will be terrible. Shinner, come to Jesus, obey Him and be happy.

TO MORALISTS.

BY D. JOSEPH WHEELER.

MEN may be moral, yet not be Christians, but a man cannot be a Christian without morality. A man may have the form of godliness without the power, but he cannot have the power without the form. He may have a shell without a kernel, but he cannot have a kernel without a shell. He may be a wolf in sheep's clothing, but he cannot be a sheep in wolf's clothing. He may be a praying man, and yet not be a Christian, but he cannot be a Christian without prayer. He may be born of water, yet not be in Christ, but a man cannot be in Christ and not be born of water. Faith, repentance and baptism belong together, being put together by the Lord, and whatsoever God hath joined let no man put asunder.

A man may be resting his hope in his own righteousness. The moral man's trinity is honor, profit and pleasure. The Christian's trinity is Father, Son and Holy Spirit. The moralist lawyer came rushing to Jesus, saying: "Master which is the great commandment in the law?" and when told, he did not want his way and believed not. Then came the rich young man saying: "Good Master what shall I do to inherit eternal life?" And when Jesus kindly answered him, he went away sorrowfully, for he was told to "give to the poor," being rich, having great possessions. The Pharisee in his pride, prayed and thanked God that he was not like other men. He was too self-righteous to pray: "Lord be merciful to me, a sinner!" To such the Lord answered: "Repent or ye shall all likewise perish." There is not one perfect. All men Jesus—His help and His favors.

A moralist alone, cannot draw God's blessings upon himself. He must have Jesus too. Cornelius was a good moral man, devout and even his prayers had been heard in heaven. But God required of him to send for His servant, Peter, who could tell him "words whereby he and his household might be saved." God did not say, he would receive baptism, remission of sins and the Holy Spirit without sending for Peter and hearing words. Is there a moralist who thinks he can escape with less than Cornelius did? In Christ's time, some rejected the counsel of God against themselves, not being baptized. Now, if a man has received the Holy Ghost before baptism, as in the case of Cornelius, why will he not refuse to obey God? Cornelius did not. If they have been blessed as Cornelius was, before baptism, why not follow the example of Cornelius, all the way, and, like him, submit to the Lord's baptism?

HEAVENLY CHARITY.

BY H. F. BRICKMANTON.

THE apostle Paul in his admonition to the Corinthian Brethren, would exhort them to put on charity, it being the bond of perfection; and by being full of the inestimable gift, we shall be able to bear the taunts, the jeers, and the scoffs of the world, without resenting them. In love bear all, remembering our Master, who in the same trial, He would also give us to understand

that, though we may fulfill other Christian duties, or speak with the tongues of men and angels, or bestow our gifts to the poor, or in other words, though we may appear to the outside world as Christians, and yet have not Christ, we are nothing, but become as sounding brass and a tinkling cymbal.

The perfection of the Christian graces seem, to be beautifully interwoven in love for one another; and well may the apostle say: "If we love not our brother, whom we have seen, how can we love God whom we have not seen?" By this grace we are enabled to overlook the faults of others, or rather in the spirit of meekness to restore the fallen member. Not to think of ourselves above that we ought to. We will be able to bear all things, knowing that we also are frail and mortal, liable to err from the path of duty, and desirous of receiving the assistance of those stronger in the spirit than ourselves.

Charity rejoiceth not in iniquity. The lust of the flesh, the pride of life, the love of the eye, have well demonstrated the "World's Trinity." The sensual mind delights in these abominations, and runs to excess. Being blinded against the fear of God, they have become luxury, covetous, despisers of men, lovers of their own selves. They have forgotten the commandment of God, to fear Him, for this is their duty, but have followed after sin and uncleanliness. Verily their reward is sure.

Charity enables us to seek another's good—to care for the things of others, not selfish, but lovers of one another. Oh how we should seek to be endowed with such Christian graces! Such was the example of our Savior. Brethren and sisters, we do well that we take heed. Are we not drifting from this? There are objects of charity before us often. God loveth a cheerful giver.

SERVICE.

BY J. B. MENDLER.

THE BLESSED MANDATE.

SERVICE in the general acceptance, is help afforded, care bestowed, or labor performed. Service is not necessarily the work or condition of a slave. Especially in the present instance, I mean a *free-will service*. I mean—not the service of those who are under bonds and chains, unless it be those who are in the bonds of the Gospel of Christ, and encircled with the claims of Christian friendship, and faith, and hope, and charity. I mean servants who are bought, not with the world's perishable money, but with "the precious blood of Christ."

Cautioning, tractationally, and promisingly, sin enticed away captive our first parents in Eden's fair, sinless bowers. Since that hapless day, all his innumerable children have had a propensity to wander away from the light of good into the darkness of evil. There has been and is a general bunkering after the "forbidden" fruit. This, this is what has brought so much trouble and evil into our world. But we are not left without a Guide and Teacher. The way to Heaven is open for all who reject first of sin and the world's passing pleasures. Jesus, the Beloved Son and royal Heir of Heaven, came to earth, over eighteen hundred years ago, not to do His own will, but, as He said, "the will of Him that sent me." Obedience was His motive, and obedience was in every act of His ministry on earth. He became the Great Teacher of God's plan

to save all humanity from their lost condition, and make our eternal salvation possible. On one occasion He said to His primitive disciples: "Ye call Me Master and Lord, and ye say well for so I am." O blessed Master, was He! Blessed in His humiliation, blessed in His life, blessed in His most wonderful work. May He be our Master indeed that we may know Him, and humbly come to Him.

THE BLESSED SERVANT.

Men serve men. The whole creation of God serves man, and man's purposes, for to this end God made all things. Man is often advertised to be "lord of creation." We admit the fact, if applied to man's kingly character; i. e., before he fell from the favor of God, his Designer and Finisher. But ever since the lamented transgression, man is not entitled to that degree of honor—"lord of creation." Man is not even lord over his own organization—his passions, his inclinations, his appetites, his habits, his words and his thoughts, and much less over God's business. How great the fall! Well may we who are "born again" confess our weakness and God's strength, our proneness to err and His infidelity, our nothingness and His fulness, our sin and His holiness. O depths man has fallen into! What heights of grace he may scale when "risen with Christ" and "looking unto Jesus, the Author and Finisher of faith." Though wanderers from God, and no way of return or escape, yet now "the way" is open, and the blessed Master invites us to come. If we obey from the heart, we become His servants. But only they are blessed who humbly obey him, and are "ready for every good work." We should serve him both in fear and in love—fear, lest we do the wrong and neglect the right—in love, because "he first loved us," and because we delight to "keep his commandments." This is service indeed. He is our Master and a very good and kind one too. A faithful servant will always love and reverence such a Master. The sum total of what he requires of us is OUR LOVE TO HIM. And now why so?

We must be his willing, humble servants if we would be blessed here and blessed in heaven. We must consent, not by word only, but in deed and in truth, if we would wear a crown of unfading glory in eternity. Our love to him will admit us into his presence and communion. Our love will win his favor, and this is service. "Greater love than this hath no man, that a man will lay down his life for his friends." Jesus did this, and he did more. He sacrificed his life for *humanity*. Such a Christ died for all men. Every man owes to him in his appointed way, and by faithful continuance in well-doing, shall receive

THE BLESSED REWARD.

Now, my dear brother, sister, this is laid up in heaven for you and me. No one has the promise of the blessed reward of the saints except those who come into the church of Christ. So I understand it. And though we be numbered with the church of Christ, I understand that alone will not avail. Don't forget to negotiate over the twenty-five of Matthew. To receive the blessed reward we must stand among the "wise" who are using the grace of God, denying themselves of the sleep of indifference and lukewarmness and selfishness, and watching for the coming of the blessed Master. When he comes

he will gather his jewels—his elect and faithful. When he comes, he will reward the waiting, watching, weeping ones. Blessed reward! "Come Lord Jesus; come quickly." The end is drawing nearer and still nearer every day. Soon "the trump of God" shall sound. Do we live as though we believed that Jesus will come again? If so, then let us be better servants. How sad it will be to be left behind—to lose the blessed reward! The reward is "eternal life," "pains of victory," and heaven with all its scenes and joys. Let us hold fast the profession of our faith without wavering that we may be ever with the Master.

EARLY EDUCATION.

BY J. W. HILKER.

THIS is a subject that has been so frequently written upon, that one would almost suppose it to be exhausted. The subject referred to, has aroused my ideas to this extent, that early education is of great importance, and should not be neglected. First in order, we should remember the child whose voice utters living expressions today, for there is another voice that will whisper great evil in secret. We should also remember that a child, whose hand today lifts its tiny toy, with that hand, shall scatter firebrands, arrows, and death. Oh! there is another class, that we, too, must remember. The many groups of young, for in their lessons sleeps an ocean, scarcely yet ruffled by the passions which soon shall roar, and sweep like a mighty tempest. We should deeply impress upon our every mind, that whatever station in life we fill, these mortals—these immortals, are our care. Oh! let us devote, and consecrate ourselves to the holy work of their improvement! Let us pour out light, and truth to them, for God has commanded us to do so. I have no mark set, as regards the limits or extent that education should be advanced to, neither do I want to dwell on that subject at present. In this article, I have strictly reference to the education, that should be taught in every family circle.

Right here comes the question, as to what that education should consist of. Should it be in spinning, weaves, playing games, dancing, reading, novels, story books, non-sensical reading, or any thing else non-sensical? No, in the name of the living God, these things ought not to be. Let us make this part of an education. Teach them obedience, love, charity, benevolence, and all things essential to the fear of the Lord, and then we have done our duty thus far, and will receive our reward for our labors. And to complete this course of education, we must read the good Book to them; pray with and for them, and sing praises to God, teaching them to do the same. Above all things, if you select any other reading for yourselves and the young, besides that found within the files of the Bible, be careful what you select, for there is so much printed matter, entitled *Fire-side Companion, Family Friend, Home Amusement*, and like titles in which you will find no real comfort and enjoyment. And let me humbly ask you, dear brethren, sisters, and kind friends, if you select any other reading for yourselves and children, that it is something that we should all call a "Fire-side Companion," such as the BRETHERN AT WORK, for in it we can all find real comfort, and such enjoyment that is pleasing in the

sight of God. In it we will find good start for a pure education for all, and their home. Let us not only read it, but give it to our neighbors, friends, and their children to read, whether they be God's people or not, for Christ came not to save the righteous. We are commanded to care for one another. God has various ways of advertising His cause, and it seems to me that the way in which the Brethren circulate that cause, is one of the most essential ways. Let us increase the circulation of this medium until it reaches the sight of every family. In this way we can all have a work to do and bring about much good.

In conclusion of the subject, I would say that it is not the amount of education that we receive and teach to others, but it is the kind, and to be ignorant of that kind, with the opportunities and privileges that we have, will not be well for us, when we appear before the judgment bar of God.

NO HIDING IN SECRET.

BY ANDREW SHATT.

"His brethren therefore said unto him, Depart hence, and go into Judah; thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things show thyself to the world." (For neither did his brethren believe in him). Then said Jesus unto them, My time is not yet come, but your time is always ready. —(John 7: 3, 4, 5).

WHEN the high priest asked Jesus about His doctrine and His disciples, Jesus answered him: "I spoke openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which have heard me, what I have unto them; behold they know what I said (John 18: 19-21). Surely you cannot drink the cup of the Lord and the cup of the devil. "Ye cannot serve God and mammon," that is, two masters.

The Scripture teaches that we should not be unequally yoked together with unbelievers, and have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of these things that are done in secret (Eph. 5: 11, 12). Be ye not therefore partakers with them. God shall judge the secrets of men by Jesus Christ. No man can hide himself in secret places that God shall not see him. My hearty admonition to you all is, Keep out of all secret societies.

WORK, IF YOU WOULD RISE.

RICHARD Burke being found in a reverie, shortly after an extraordinary display of powers in the house of Commons by his brother Edmund and questioned by Mr. Malone as to the cause, said: "I've been wondering how Ned has contrived to monopolize all the talents of the family, but then, again I remember, when we were at play, he always was at work."

The force of the anecdote is increased by the fact that Richard Burke was not considered inferior in natural talents to his more distinguished brother. Yet the one rose to greatness, while the other died comparatively obscure.

Don't trust to your genius, young man, if you would rise; but work! work! work!!!

MAKE NO expense, but do good to others or yourself—that is, waste nothing.

The "Rash Road Sermon" by J. S. Miller, ought to be read every R. K. station in the papers in this pamphlet form, and I hope it will be in the future. I was collected by E. Wilson for the purpose of your paper, and I like it well, and especially in its enlarged form, that I shall continue to take it next year and shall do all in me to extend its circulation. The blessings of God be with all his children. — *Gales, Feb. 27th, 1857.*

From Lydia A. Bough. — Dear Brethren: — I have been reading your papers to G. W. My dear friend and sister in the faith, Louis. Wakefield is more. These days ago we had loved to find in the grave, and I am now rejoicing. Having been well and she was such a help to me in the spiritual life, I felt that I should not neglect and studied the Word of God together, to help many seek comfort together. Our interests were rare and our joys were common. — *Gales, W. Illinois, October, 1856, 1857.*

From Sarah A. Norris. — Dear Brethren: — Reading good news from brethren and sisters is like cold water to the thirsty soul. We were so joyful in the meeting at Belvidere, Ill., and were rejoiced to see four more persons come on to the Lord's side and be baptized. Bro. D. B. Gibson did the preaching. His labors will be blessed by success turning to God, and the church edified. — *Morganfield, Illinois, October, 1856, 1857.*

From J. R. Miller. — In company with my brother John Brown and sister Mary D. Gibson, Co., O. On the 15th the brethren held their Love-feast. Had good teachers and were much refreshed in spirit. Elder John Brown has the oversight of the church, assisted by Jacob Kuntner, J. Emma, David Smith, and sister Mary D. Gibson attended the Purifier Bible Love-feast. His own soul was unable willing to come to Jesus by grace, and one remained. Elder John Brown is over the river, and he has left W. N. Williams, and John Brown, and his brother W. N. Williams are the great ones of our State. I noticed that the young men are generally pious, social, and good singers. Singing is harmony as they do, make is pleasant and agreeable to the minister to preach. God is blessing the lot of our meeting. May the Lord bless all the brethren of this Spirit assembly, and if we should meet no more on earth, O may we live to meet manifest the eternal divine of God. — *Morganfield, Ind., Feb. 24th, 1857.*

From R. F. Brinkworth. — Dear Brethren: — I arrived in this city from Philadelphia this morning at 10 o'clock. Several with the brethren were in Philadelphia three days. On Sunday morning had the pleasure of meeting our beloved brother J. T. Meyers. He preached on the forenoon, and in the evening I addressed the congregation from 1. Cor. xiii. At the brethren's prayer meeting last evening, which was conducted by P. J. Heitz, who is an earnest worker. The church seems to be awake to his work, and there are bright hopes of an uplifting work in this place. I will be glad to see you at P. M. on the lecture "Satan," for England Spies is a large and splendid sermon. I looked for him for examination purposes, this morning. Remember me at all times. Your constant prayers solicited. — *Acres City, N. J., Oct. 31st, 1857.*

From J. A. Brown. — Brethren William, Lyman and Frank, were with us on last Lord's day. A series of meetings were held, and were refreshing. The Gospel was preached with power and result to gain. Seventeen accessions to the church and others, we think, are now stepping in. Hope they will be long with us to serve the Lord. — *Bennett, Ill., Feb. 27th, 1857.*

From J. D. Hargrave. — Just released from a communion meeting at the residence of Mr. Family near Colfax, Jasper Co., Mo. The first meeting of the kind in this vicinity. Fair attendance, good order and attention, and much interest. Two persons were baptized. This meeting was held in the presence of the Methodist city congregation, which is the work of Elder George R. Baker, assisted by brethren Mark, Garber, Kinney, Goughenour, and Bowman. Bro. Family Trustee and the writer were the only ones to receive from the city congregations. Shall be in session for Council held at the next convention. — *Paterson, N. J., Nov. 2, 1857.*

From Mary Bailey. — We have been attending meetings for about four weeks. Physically I am very fresh, they have enjoyed meetings very much. Bro. David France preached a missionary sermon here and I feel that I am generally here missionary field. More, I think, than have been here eleven have been asked to join. We wish to refer to our list of labor on the 29th. We held somewhat disappointed because none of the brethren have come to help us yet. — *Bennett, Ill., Feb. 26th, 1857.*

From J. B. Shively. — The Certificates of Membership in Book Form are to hand. Think

very church will not have one. We would not do without them for double their present cost. Yours in hope eternal life. — *P. M., Feb. 27th, 1857.*

From O. H. Balmberg. — The Word of God contains principles for the regulation and a judgment of all things. — *Philadelphia, Pa., Feb. 27th, 1857.*

From A. Leidy. — Some forty or fifty of the brethren met, a few days since, to prepare the Annual and Yearly Reports. We were very much pleased at the ground for 1856-1857, which will be a very nice page for the meeting. — *The Visitor, Oct. 24th, 1857.*

From A. S. Lott. — At our communion meeting on Sept. 1st a protracted effort in preaching the Word, resulted in 210 being added to the church making 333 in the year. — *Brooklyn, N. Y., Oct. 24th, 1857.*

Seissors and Paste.

The Brethren at Work comes to our table this week very much improved, both in size and appearance. It is changed to a four column quarto, is darker in color, and is very attractively changed proportionally speaking. A standard change has taken place in its editorial management. J. T. Meyers retiring and Rev. Balmberg assuming its interest in the country. Success to the enterprise. — *Current County Gazette.*

DEATH OF SENATOR MORTON. — Oliver P. Morton, Senator from Indiana died of the most distinguished members of our government in Indianapolis on the afternoon of Nov. 1st. Senator Morton had been ill for several years, but he continued to perform his official duties until within the past four months. He had been to California, and on his return he was afflicted with paralysis from which he never recovered. Since the death of President Lincoln no man's death has caused so gloom over this country as that of Oliver P. Morton's. He was buried at Indianapolis on Monday, Nov. 3rd.

THE BRETHREN AT WORK, is now being new to us. We find it a well edited and finely printed four column quarto. It must be doing good work for the cause of the German Bibles throughout the United States. — *Current County Herald.*

EVERYWHERE. — On the morning of the 4th inst., an earthquake waked the New England and Eastern States, and Canada. At Montreal, Ottawa, Cornwall, and St. Johns, where shocks were felt. At Montreal, the shocks were followed by a very severe shaking being seen fifteen minutes at Northampton was broken, fractured and the people mortally. On the 6th of October there was an earthquake at Lima, Peru, Calio, Los and Chileno in South America.

THE BRETHREN AT WORK, published in Langley, has very recently been enlarged to twice its original size, and is much improved in appearance. — *Long 10th St.*

FOREIGN NEWS. — In view of the fact that there is a strong probability that the Russians will take Euxine and water there. The Russians are using large bodies of troops at Tiflis and reinforcements are constantly arriving at Baku. The Russians are also capturing and holding at Constantinople was broken, fractured and the people mortally. On the 6th of October there was an earthquake at Lima, Peru, Calio, Los and Chileno in South America.

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THE BROTHER AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

Vol. II.

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No. 46.

The Brother at Work.

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—19—

J. H. Moore, S. H. Bashor, M. M. Eshelman.

—10—

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HYMN FOR TRIUNE BAPTISM.

BY O. N. DEXTER.

THRO' sources of light, who life once gave,
To earth in her glorious grace,
In Thy great love, our Father God,
We bow in this baptismal dash.

And life, who came to part us free,
And power in Jordan's living stream,
Thou hast in Jesus' death and blood,
Be here His blood and death's great seal.

Oh, precious Christ, so take Thy blood,
And cleanse us with Thy precious blood,
And wash us with Thy blood,
So that Thy blood be ours to drink.

Oh blessed Spirit! Come today,
And help us with this baptism dash,
That we may walk with thee right,
Baptized in Jesus' blood and life.

While there we wait, and there we rise,
We have in Him who rules the skies,
The great power, the Three in One,
As Christ commands, in His name, Amen.

TO ELDER ISAAC PRICE.

BY C. H. BALSAMON.

ESTEEMED BROTHER—I have often wondered what kind of characters we would be, and what kind of Providence we would have, and what kind of society we would organize for eternity, if we were allowed to attend events by our own will.

I want to Philadelphia, as Paul went to Jerusalem, "not knowing what would befall me there." I hoped many pleasant things, and unexpectingly repented my wish to go.

One of the things I had of my heart, upon it, a sweet, unending love in your words. I had many questions to write up my side for your solution. But a wise and gracious and non-judging Providence ordered very differently. "Even so, Father; for so it seemed good in Thy sight."

To meet you, and enjoy the wisdom of your age and experience, and the consolation of your love, would have been a delight. Yet the discipline of the All-wise and All-loving is better. If God does our falling back, and takes charge of every stroke of the sword's wing, it would be strange if He did not provide every event of our lives. A holy life makes happy and natural. We often cannot believe, though we are weak in the element that makes life so noble. We try hard to believe, and are perplexed that the very effort indicates the absence of that union with the Divine Righteousness which is the basis of faith.

We lay plans without asking counsel of God, pursue them without a cross of Divine guidance, and meet with failure only to murmur against the Lord. Faith is a Divine Gift, but as we are really concerned in the production of it, it is not forced upon us irrespective of our relation to righteousness. We cannot believe in our own consciousness of evil. Sympathy with the Cross opens up all the infinite depths and capacity of our immortality toward.

No soul ever receives the light for its own sake, without receiving it in all the fullness

of his redeeming power. No-sinner of us cannot believe, because we are weak over our souls in manifold forms of self-seeking. No truth is possible for such, and no peace.

Faith is a wholesale transaction, and salvation a wholesale matter. By faith we are saved, and by holiness we believe. It is easy to be a saint with the great soul-cherishers. There is a gulf between us and crucifixion, and that must gap between us and God and peace and holiness. Who will take it to heart?

I had intended to see all the members of the Philadelphia church; but my strength was unequal to the task. I am so exhausted that it will take a long while before I will be able to entertain company.

I do not want to be a carnal Christian, and was relieved by the expression of ideal Christian truth, and devotion to a life of self-sacrifice. A few I saw who had no questioning joy, unquenching, gloom-dispelling faith. They try to believe our way and live another, which is about as foolish as to try to look opposite ways at the same time.

Oh what a stretched, ignoble life to endeavor to please both doors, to be a saint, a saint, and a lover of the world, to sit at the Lord's Table, and the banquet of lust.

There is but one way of lifting the soul above corruption and corruption, above the sense of guilt and the apprehension of torment; namely by being a priest after the order of Melchizedek: First King of Righteousness, and then that King of Salem, which is King at Peace. This is the order of Babylonian sin and from misery. Whoever attempts to reverse this, who would live here, and deeper we live here. Who will take it to heart?

MR. BITTLE AGAIN.

Do not tell Moody morning that I have ever been so lonely. If I have a article was built up on the side of our last issue. The article was certainly not up and running, but it was a transfer of matter from one page to another. We regret it very much, and have of us after a week's thought but to republish the entire article, as it did make sense the way it was. It is in the last week's paper. This being the only page from this issue, we cannot do better, unless we prefer to give it a careful proof and then read our reply soon. We don't want to read that we take out of our own argument. The policy is to give a man a fair chance, let him do his best, and then meet him square on his own ground, showing their fallacy by the light of truth. We go back with this, ending one in order to judge for themselves.—A. M. J.

Mr. J. H. Moore—

DEAR SIR—After an absence from home, I have returned, and found your reply to my former communication awaiting me. Accept my thanks for publishing my short article.

It is so seldom that religious newspapers find space for presenting both sides of any question, that your courtesy in this respect is matter for congratulation. But, while I thus commend you for liberality, I regret that your remonstrances against what I conceived to be injudicious steps in the compiling of your paper, should have imposed upon you the necessity of writing a reply more than four times as long as my own letter. An incoherent reader might infer from the length of your response that my objections to your course were more valid than you cared to admit. It is not, my dear, you know, so very much, even if we are on the stronger side.

But, perhaps, you may not be unwilling to let your readers see my opinion of what you have produced in answer to my well-meant criticism. Being so positive that you hold the truth, you may not care to say where they read what can be urged against your positions. I would remark, then, that—

First, your reply seems to me a full confirmation of the charge I made that the style in which you and your co-authors decide certain points is of opinion, rather than of dogmatics. You appear to take so many things for granted, and agree, then, after some, but by no means re-

levant sections, imagine that you have proved your point. This, let me remind you, may answer for the dilettante and unthinking, but it will not convince persons who are accustomed to their own reasoning. You take it for granted, for instance, that Matt. 28: 19 *clearly* teaches trine immersion; and then from this assumption you argue that the Apostles practiced that form of baptism. Now if Matt. 28: 19 *clearly* teaches trine immersion, how is it that so many unprejudiced readers, who have carefully examined the passage, have found nothing of the sort in it? Thousands of good, intelligent people, with no look but the Bible to guide them, have reached the conclusion that *single* is the "one" immersion in Christian baptism. Let I have not to hear of an individual who, left to himself and the Word of God, has ever imagined that the Lord Jesus commanded trine immersion. Yet, when I intimate that the Scriptures are not *clearly* on the affirmative of a three-fold baptism, you say: "when men of talent have to do this kind of turning and twisting to carry a point, we may depend upon it that there is a *very* loose somewhere."

There is, indeed, a *very* loose. It is the manœuvre on the platform of the "Bible," and, with all their "turning and twisting," they are, as yet, unable to feed it. The things upon which they seem to lay the greatest stress were never matters of *Scriptural* faith in any age at the Church. "Faith comes by hearing, and hearing by the Word of God." But there is a single passage in the Word that says, "Baptizing the multitude three times, flood-baptism, is Christian baptism." If there is a passage which, in so many words, affirms this, let us have it. It will not do to say that Matt. 28: 19 affirms it. In *your* opinion, it may; in mine it does not. Neither will it do to say that my way of getting the question is a concession to the Yoke-Jugglers. I am only to acknowledge the truth, on whichever side it may be found. Come, then, dear sir, to a fair issue, and, abandoning private enmities and factitious defenses, give us the plain Word of the Lord for the following, which you teach and practice:

1. "Dipping the candidate three times, flood-baptism, is Christian baptism."
2. "Post-baptism is a Divine command, to be observed in the church."
3. "The Lord's Supper is a full seal, and in connection with the Communion, should be taken in the evening, or after the close of the day."

Now, if you can produce chapter and verse wherein these things are *clearly* stated in the words of the Apostles, you sustain your position. If you cannot produce them, I follow that your practice is not based on the authority of the Bible, but on the tradition of men.

The fact is, my "Brethren" are obliged to add to the Word of the Lord, in order to make out your case, Jesus said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." You violently say, "Baptizing them in the name of the Father, and baptizing them also in the name of the Son, and of the Holy Ghost." Pray me, now, asking where you find a warrant for thus adding to the words of Christ. Again Jesus says: "He that believeth, and is baptized, shall be saved." You must leave it: "He that believeth, and is immersed three times, flood-baptism, shall be saved." "Thy," to adopt your own expression, "is where the 'equivalents of unimpaired' men read it."

I would remark, finally, that your reason for calling the "Disciples" "Carnalities," are not as clear and consistent as they might be. You state: "He it distinctly understood that we do not understand them [the Disciples], nor do we say that they are *not* true Christians, for this is not for us to *pretend*." Yet you do settle

the matter, so far as you are concerned, when you refuse to call them Christians, or to grant them *affirmative* in the Kingdom of God, and to your assertion that they "bare out a number of the Lord's plain commands," I need not before your very principles compel them to repudiate. If you cannot conscientiously term them Christians, you ought, it seems to me, to refer to them as *Disciples*, for I presume you will admit that they are *disciples* of the Great Teacher, even if they have not attained to your superior knowledge of the Scriptures.

I would say, lastly, that your bi-tweaved argument is utterly worthless. You cannot give a single authority, either from the third century, that teaches trine immersion. To say that the Bible mentions it, is a mere begging of the question. This Book, properly interpreted, is decidedly against the practice. Hence, I must conclude, in view of all the premises, that, as people, you are contending for matters of opinion, and that it would be well for you to abandon everything for which you cannot give a Divine command in the very words of Holy Writ.

I have written in haste, if you think I have not fully answered you, I will try again.

Yours truly,

L. F. BITTLE.

SUFFICIENT GRACE.

BY MELFORD BISH.

MY grace is sufficient for thee, for my strength is made perfect in weakness (2 Cor. 12: 10). What! Strength made perfect in weakness? A moment ago I did not think so, but in a troubled spirit, I reached forth to the New Testament and found encouragement at once. Then I learned that a "there in the flesh" was given to Paul, this he did not want left there, so he brought the Lord thither to remove it. In answer to Paul, the Lord replied: "My grace is sufficient for thee." The Lord said this to the troubled apostle.

Some one will say the Lord does not talk to us. Oh! tremble, reader, He does if we willingly go where he can hear Him. Go to the New Testament and hear him plainly. He speaks. He tells us all about Himself. His glorious work of redemption, and clearly points out the way for us to reach Him and forever enjoy eternal life. These very words which He left in His voice, will judge us. He comes not to judge the world, but the words which He left they will judge us in the last day. These words are truth, not only truth, but also life. The Truth and the Life, which came from Christ are sure—never perished, *eternally* forever.

Did Paul call the Lord only once to remove the thorn? None then once. He went once, twice, three and then the answer came. Do we willingly invite the apostle? Do we not often fall even back the apostle? And if we have courage enough to ask ourselves, we might say a doubting manner? Oh how often we say: "My grace is sufficient for thee!" Oh what wonderful things are in the Bible! Yes! we would only ask others, we would see them and know more about them.

FOR LOVE'S SAKE.

WE see with much pain how frequently a husband or wife is quickeneth to see faults or mistakes in one another which would not be noticed in a friend or acquaintance. This might not be so. Those who are to walk through life together, should be slow to find faults, but always appreciate a deed well done, however simple, for love's sake, and also be the good examples even to the young mark their own, who are so easily influenced, while in their tender years.—Ez.

THE DEAD.

BY SYDNEY HERBERT.

I LOVE THE DEAD!

Their precious spirits gone before,
And waking on that peaceful shore,
To meet with welcome looks
And know ye sit once more.

I love the dead!
And fondly dwell thy face paint,
Each dear one, roused from earthly tint,
By patience and by hope,
Made a mild, gentle saint.

O glorious dead!
Without one spot upon the shroud
Of your eternal glories,
Ye linger around me here,
With earnest will to bless.

O! my dead!
They are resting, free, untroubled dead,
The yearning emotions long dead,
The happy, waiting, calm,
The happy, changeless dead!

I love the dead!
And will forget their little grief,
Ever to look my memory still
In their dear looks of life,
And deeds and days and will.

I trust the dead!
They understand me faintly now,
There are no clouds on heart or brow,
How gloriously they reign
In majesty of mind!

I praise the dead!
All their hearts are wiped away,
Their darknesses turned to perfect day,
How blessed are the dead,
How beautiful they must be!

O glorious dead!
That watch me from your paradise
With happy, tender, sturdy eyes,
Let them sweet influence me
As blessings from the skies.

O! blessed dead!
Ye that do not, like Xerxes' dove
Fly off I have you to the hose
Of him who gave you peace,
To hear with you above.

O! oh, dear, dear brethren!
I love you more and more,
For God, O God, doth love me still,
And you he loves as well as I,
With love that taught could still.

And now, dear, dear father
To me on earth most deeply dear,
Who loved, and loved, and loved me here,
Your daughters love you with the love
That catch out all, for ever.

Dear, dear father,
In spirit come to me and kiss—
I, I must with a little for this,
A few, a few days in years,
And I, too, will be numbered with the dead.

FASTING AND PRAYER
NECESSARY.

BY MARTIN A. R. POOLE.

"Then come to him the disciples of John, saying: Why do we fast?"

And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.—Matt. 9:15.

It seems to me that we can learn from the above conversation of Jesus with the disciples of John, that after the bridegroom has gone to prepare a place for his bride; the children have opportunity to mortify their bodies by abstinence, and "I shall fast." By a careful reading of the New Testament Scriptures, we learn that the ancient Christians did fast whenever the occasion demanded it, and in connection with fasting they also, often prayed.

Paul in his second letter to Titus, 2:16 will have us know that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For the grace of God

that bringeth salvation hath appeared to all men, teaching us that, *dying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world*; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

Finally, my beloved brethren and sisters, whatever our things are true, honest, just, pure, lovely, and of good report, if there be any virtue, and if there be any praise, let us by the help of God think on these things. If it was necessary for the primitive Christians to "fast and pray," occasionally, it is not needful for us to do likewise, in this present age of the world, while error is making its way broadcast over our land and country; deepening practices to such a great extent, that if it were possible the great God would be deceived! And we have abundant reason to believe that the same God lives yet, as did in the days of the apostles. He is not changeable, but the same today, yesterday and forever.

Again my beloved brethren, I beseech you with myself, for Jesus' sake and love for the salvation of perishing humanity; let us give ourselves to "fasting and prayer" in behalf of the "missionary cause," both home and foreign, but more especially the one in Denmark. Will we, in the face of all that is true, turn a deaf ear unto their cries, by not sharing our sympathy for them, and administer unto their necessities? I hope we will not be so selfish in business, even that of our heavenly Father, but without delay send them ministerial help, in order that they may also become an organized body in Christ our Lord, and be permitted to walk in all the Lord's appointed ways, by obeying all his commands, our Divine Law-giver, has commanded us to do, that it may be well with them and us in eternity. Let us stop and think, brethren, whether it is not expedient that we give ourselves to prayer, as Jacob did, when he wrestled with the angel, as Elijah did when he called on God for answer, or as the disciples did when they were commanded to speak no more in the name of Jesus.

Let us stop and think of laying up, for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and thine will be laid through and seal. For where our treasures are, there will our hearts be also. Remember that "Blessed are the pure in heart for they shall see God," we enjoy God (Matt. 5:8). Marvel not, my brethren, if the world hate you, because you do not run to the same excess of riot with him; but do continually struggle to enlarge the borders of the beloved "Zion," that the world may know that we have passed from death unto life, because we love the brethren. "He that loveth not his brother abideth in death, whosoever loveth his brother is in a new birth; and ye know that no murderer hath eternal life abiding in him; hereby perceive we the love of God, because He first loved us: laid down His life for us: we ought to lay down our lives for the brethren. But who hath this world's goods, and saith, I have need, and shutteth up his brother from compassion from him, how doth he the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." In conclusion, I will say, to

you and my life: Let us avail ourselves of this great and glorious opportunity of working while it is called today, for the night is rapidly drawing nigh where in no man can work. Yours in love of the truth as it is in Jesus.

PRIMITIVE VERSUS MODERN
CHRISTIANITY.

BY ALVIN W. HERRICK.

"This is a foolish saying, and these things I will that thou often consider, that they shall have believed in God, might be careful to maintain good works."

These things are good and profitable unto men.—Titus 1:8-9.

THE tendency of the religious teachings of the age in which we live, on the one hand, to spiritualize the doctrine of Christ, and on the other to *contemn* the sacred precepts of the Book of Life. The former is the method employed by the latter, the atheist, the rejecter of Christ; the so-called "advanced thinkers" of the age. The earnest seeker after "the Truth as it is in Jesus" must carefully avoid these extremes. The two positions are alike untenable and unsafe.

We must not seek to *deify* reason, striving to measure "the deep things of God" by the limited powers of the finite mind. And yet we need not abandon, for a blind and fanatical faith, the intelligent use of the faculties implanted in us by the Creator of the human mind.

The religion of the Bible appeals to human intelligence, to human reason, reflection and thought, as well as to the emotional nature of man.

God, in His infinite wisdom, goodness, and mercy to the human race, has given us a revelation of His Divine Will; and He has made that revelation so simple and so plain that the humblest mind may comprehend the truths found upon its sacred pages. "The wayfaring man, though a fool, need not err therein." "Fear God, and keep His commandments; for this is the whole duty of man."

Anything short of this, anything outside of this, is but the vain "traditions and commandments of men." That there are *apocryphes* in the Divine Word we do not pretend to deny; that there is a limit to turn our understanding we are free to admit. What human intellect, however grand, however mighty in its far-reaching power, can comprehend the mystery of the Holy Trinity, the immaculate conception, the combined humanity and Divinity of our beloved Lord, and many other mysteries found in the Sacred Word? But, though the finite mind is too poor to grasp such truths as these, we accept them because God has so declared. These are simply matters of faith!

We believe in the existence of God, the Great First Cause, in His omnipotence, in His omniscience, in His omnipresence, that He was from all eternity, and will to all eternity continue to be, but who can comprehend these stupendous facts? We cannot understand them now, but who shall say that we may not fathom these glorious mysteries in that other higher and better life beyond "the silent sea?" But, thanks be to God in all that pertains to the salvation of man, in all that pertains to his escape from "the wrath to come," and to secure to himself eternal life, man *can* understand the Word of God. All that is required for us to do, in order to secure this great reward, we can do! God de-

mands no *impossibilities* of man. Our accountability to God is only commensurate with our ability to comply with the requirements of the Gospel of Christ. The obligations to every God are as universal as the race of man. None can escape! "The times of this ignorance," God winked at, but now He *commandeth all men, everywhere, to repent!*" Would God call upon any lost son or daughter of Adam to repent if there were no ability to comply with the demand? Surely not! For God cannot ride with the hopes and fears of His creatures! "Whosoever believeth and is baptized shall be saved!" Is man unable to believe the Word of God? "But," says one, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

What is the gift of God? "Grace is the gift of God! Faith is no more the gift of God," in any special or exclusive sense, than reason, memory, judgment, or any other faculty of the mind, is the "gift of God." Volumes on volumes have been written on the subject of faith, and theological shelves groan under the accumulated weight of ponderous, dry, much-eaten tomes, while myriad sermons have succeeded sermons, "thick as autumnal leaves, in Vallum Christi's shade," burned, blazed, crumpled, and grand upon the same mystic throne to but little better purpose than filling the world with a dry and wearisome pile of useless, literary lumber. "Historic faith," "saving faith," "eternal faith," faith, etc., etc., so many shadowy terms, serving but to mystify and obscure the plain teachings of Christ! What is faith? Is it the vague, indelible, untangible, fabulous, shadowy, transcendental thing so commonly elaborated from the popular pulpit of the day; something that nobody can define, and nobody understand? Is it not rather, the simple acceptance of the words of Christ. "Repent, believe, and be baptized!" Are not these the words of eternal life? Are not these the conditions of human salvation as set forth in the New Testament of our Lord and Saviour, Jesus Christ? Can a man be saved without complying with the terms of the Gospel of Jesus Christ, the Son of God? If a man believes in Christ will he set up his own conditions and terms, while he tries and punishes those of our beloved Lord to suit his own peculiar whims and views?

And yet are not many, calling themselves by the name of Christ, doing these very things? Will such be offered an answer when we declare that "faith without works is dead, being alone." Or, again, "He that saith I know Him and keepeth not His commandments, is a liar, and the truth is not in him." The Saviour Himself uses this language: "Why call ye me Lord, Lord and do not the things I say?"

Obedience to the Divine command is the only evidence of faith upon which any reliance can be placed. In this the children of God are made manifest (made known) and the children of the devil; "whosoever doeth not righteousness is not of God, neither he that loveth not his brother." And whatsoever we ask of Him we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. For this is the love of God, that we keep His commandments. How important, then, that those professing to be followers of Christ should be "careful to maintain good works!" This is a truth that the apostle enjoins upon Ti-

tus, as a preacher of the Word, that he should continually affirm—that he should constantly bring before the church, and solemnly impress upon the minds of believers. This was the word that Titus, (and his successors) was to preach, and to preach again and again, giving "line upon line, precept upon precept," and no difference whether men would "hear or forbear," whether they would, or would not, receive the truth, he was not to be influenced by the opinions or views of men. He could not shun the solemn responsibilities resting on him. He must declare "the whole counsel of God." And so with the present "advanced age." Men may claim that this command of love, and that one cannot, may be safely set aside; that this is not "essential," and that other than a "vital" truth. You need not be essential unless *essential* it is "not essential to salvation." You need not "wash one another's feet" (though a plain, direct, unqualified command of our blessed God) because some great learned D. D.'s or "Rev." So and So, says it is only a custom of Palestine, (which was a dry, hot, and sandy country and they wore sandals, instead of shoes and get their feet so dirty that it was a common thing to wash each other's feet in that country, though the Lord said to Peter, "What I do thou knowest not now," and that it is absurd to try to revive it in this intelligent and refined age of the world.

You need not "salute one another with a holy kiss," though no command inside the lids of the Bible is plainer, or more emphatic, than this, because—well, because it is disagreeable to the carnal mind, and may subject you to the scorn of the world, and the ridicule of the proud and fashionable religionists of the day. Do you want to adorn the perishing body with gold, jewels, pearls, and "costly array"? You may do so, (even while you take the elements of His shed blood and broken body in your jeweled hand) and even though the Word of God plainly forbids these things. It is not "essential." While your life is thus decked with the trappings of vanity and pride, your preacher tells you that "God looks on the heart"—He does not regard the outer man, and no difference if you're ever so proud—so that you are altogether humble! In short, does it not seem, to the careful observer of the times, that whatever is gratifying to the worldly sense and taste, whatever ministers to vanity and pride, whatever adds to selfish ostentation and display; whatever stimulates self-indulgence, and refuses not self-love in the heart of man, is glossed over, excused, winked at, indulged in by thousands and thousands calling themselves the followers of Christ; and this too, while these solemn words state them in the very face, if indeed, they ever read the New Testament of our Lord and Savior, Jesus Christ?

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world (1 John 2:15, 16). Shall we be called "ill-natural," "bigoted," "selfish," "narrow-minded," when we refuse to receive those who teach such doctrines, and those who follow such teachers, into "the fellowship of the saints"? Shall we be called "uncharitable" and "exclusive" when we fail to see "the fruits of the spirit" in such a profession, and therefore do

refuse to extend to them our confidence in their profession of faith in Christ? "If a man have not the Spirit of Christ he is none of his!" The Bible is the only infallible rule of faith and practice. With those only who hold to the plain and simple doctrines, and make them "the man of their counsel," we can hold Christian fellowship and love. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bideth him God speed is partaker of his evil deeds (2 John 1:10-12).

GOD'S WISDOM.

BY JACOB DOOK.

NUMBER VII.

HAVING in our last article considered the purpose of physical truths, the wisdom therein made known, and that one of these truths is physical beauty, at the full idea of whose purpose, also, we arrived; let us now, under two heads,

1. The heavenly scenery, and
2. The beauties of earth, consider some of these beauties, and notice the manifestation of Divine wisdom in the beauty of NATURE.

1. In considering the beauties of the celestial scene, we must confine ourselves chiefly to imagination, and then even it is very obscure. Of this beautiful scene, we can see but little. If it were possible to be stationed at a certain point in the field of space, and there take a view of the entire field and behold all the contents of the universe, I presume we could see great wonders. We could see the vast number of celestial bodies in space, the infinite number of stars, suns, and satellites. We could observe all their motions, their rotations and revolutions, and the velocity of thousands of miles in a minute, with which they move. Beholding their rotations, we could first see one side as they turn over, and then the other, thus getting a view of their entire surface. We could see all the lands and waters; the mountains, and hills, the forests and inhabitants. We could see the vast ocean, and in them the beautiful reflections, suns, moons, and stars. The grandeur and beauty of this scenery no man can describe—no artist picture. Calling our attention to it, only reminds us of the mighty works of God in its construction; His great power in its regulation; and His infinite wisdom in its design.

Now, under the second head, let us observe some of

THE BEAUTIES OF EARTH.

1. In vegetation. 2. In light. 3. In music. 4. In water.

1. Vegetation is the decoration of the earth. Without it, what would our earth be? In the Spring of the year, when Winter takes its departure, and vegetation puts forth, the scene of earth is changed. The coat of snow gives place to one of grass and herbs. The white garment is exchanged for the green one. The trees are clothed with verdure and they appear beautiful. The woods, hills and fields are decorated with the most beautiful flowers. All things, how refreshing! how invigorating! The change is not limited to vegetation, but the effect is extended to us, and we likewise are refreshed, and invigorated. It is as a shower of grace poured down from above. We are reminded of a heavenly, refreshing season. We are reminded of the goodness of God. Every change of season is a re-

freshing one, simply because it is a change. From this we see the wisdom of God in placing us awhile on earth before admitting into heaven.

The joy and happiness resulting in the change from earth to heaven, will be the greater. This, and the assimilation of our qualities to those in heaven, that we may enjoy heaven after we arrive there, are the great objects of this life. In this is seen the true wisdom of the living God.

The next change of season is from Spring to Summer. Vegetation is now in full bloom. Hay and harvest are approaching, and with them they bring the delights of Summer. Those beautiful fields to behold the waves of wheat as they are conveyed across the field by the current of the wind. It is beautiful. But what is more beautiful than to behold a large field of red clover in full bloom, and listen to the humming music of the myriads of bees hovering about the blossoms? It is one of the greatest and most delightful scenes in nature. It is really sublime. If we meditate, our thoughts are carried to

THE ELYSIAN FIELDS.

of glory. It simply is a little of the foretaste of the delights in heaven. If we possess the Spirit of Christ such a scene has its effect upon our souls, inspiring, elevating, and reminding us of the joys and delights of the world to come; while on the other hand, if we have not the Spirit of Christ, we can behold the most delightful scenes of earth, be in the midst of them, and never think of heaven nor its delights, and thus lose all the happiness produced by the instrumentality of physical beauties. Hence, the evil-doer who thinks he enjoys all the pleasures of earth, has never enjoyed any. He does not know what is happiness. He never realized it. Unless

HE COMES TO CHRIST,

he never will. Hence, the true Christian is the only one who enjoys life. After the enjoyment of this life, he shall enjoy the happiness of eternal life with the world to come.

"How long we live, not years, but actions tell. That man is free, who lives his full life well."

The next change of season, which is from Summer to Autumn, is also a delightful one. Vegetation now has arrived at maturity. The frosts are changing its color. The leaves of the trees assume a variety, among which the yellow and red are predominant and beautiful. A little later, and the trees are bare, but the earth is now covered with the beautiful colors. There seems to be the voice of heaven in the falling leaves. The whole scene assumes a solemn aspect, yet beautiful.

Again, as in the Summer, if we possess the spirit of Christ, the effect will be extended to us, and we will be made to rejoice. Our minds are carried beyond the beautiful scenes of earth. We are reminded of the fall of life, and the admission into eternity. We think of our fathers and mothers who are gone. We think of the long and weary family circle. We think of home. We think of the home beyond the river. The longer we meditate the more we think. Our souls are filled with the fullness from above. The cup of our joy is full and running over. If we have tried to live right, and there is no guilty conscience bearing like a heavy stone upon our hearts, we are made happy and rejoice in the God of our salvation. These are the joys of life, and the beauties of life. And this is the purpose of these beauties. Herein is re-

vealed the wisdom of God for placing us in the midst of physical beauties to carry our souls to the beauties beyond the river. What would this life be without physical beauties? Let us thank God for this. We thank Thee oh God, for all the manifestations of Thy goodness, Thy greatness, and Thy wisdom, that Thou hast so lovingly surrounded us with; and hast designed them for our joy and happiness in this life, that in heaven, we may also be made happy with Thee.

(To be continued.)

THE FATHER'S SON.

BY A. S. WILKINSON.

"The Father loved the Son, and hath given all things into his hand"—John 3, 35.

It had been prophesied by Malachi, the prophet, some four or five hundred years before, that a messenger should be sent to prepare the way of the Lord. Now I have always maintained that the above prophecy was realized in John the Baptist when he appeared, publishing to all people the appearance of the kingdom of God, for many listened to John and became his disciples and were baptized of him in Jordan. Here comes the Redeemer. He was recognized by John and was by him baptized. Then He could and did enter on this mission.

Now go back and notice the preparatory arrangements, previous to the Savior's advent in our sinful and wicked world. A magnificent economy was by Him set up. In it was the person, office and work of the Savior. Trace the whole train of prophecies, beginning with Samuel, down to Malachi. They all foretold the coming of this Savior and what should attend His coming to our earth. Observe the Father's love for the Son. This is what we want to get at. We do not wish to tire the reader, or infringe upon the space of the BUREAUER at Work, but will go on and notice more fully the Father's love to the Son, and

THE VISIBLE SIGN

of the Father's regard during the Son's mission on earth. One angel announces the conception, another satisfies the afflicted spirit of Joseph, a choir of them sing the song of His incarnation, another guards His passage into Egypt, then behold Him when He comes back to His baptism. Jordan had often been noted in past ages, but now it becomes the scene of unprecedented magnificence and glory. In the midst of the water, not on the bank, but in the Jordan stood John and the blessed Savior. The Savior prays. John baptizes Him; then the curtains of the skies are drawn aside, the Father proclaims from the excellent glory, "This is my beloved Son."

Now reader if you please, go a little further. Go to

HIS TRANSFIGURATION.

Thabor's summit is enveloped in brightest clouds. Moses and Elias descend and converse with Jesus respecting His descent, which He should accomplish at Jerusalem. Again the attestation of the Father's love is renewed. See the words of our text, and this is followed by "my beloved Son, hear ye him."

A third time when Jesus was troubled by the anticipation of His sufferings He said, Father glorify thy name.

—The question is not, whether adoration is beautiful, but whether it is true. If a man wants to go to a place, he does not ask whether the country is beautiful through which the road passes, but is it right?

THE CHRISTIAN.

OVER the Christian's soul there comes
Some subtle power to reign,
Which subdues the flesh against's point
And triumphs over pain.

Some lively power inspires his mind,
And leads his soul forthright,
Which pleases him in doing right,
And opens the paths of sin.

No holy person, wise and true,
Can find a place of rest,
Or even for a moment dwell,
Without a Christian's heart.

A heavenly influence shines from
Above his path to fill,
Which is the power to calm
The soul's fierce and.

Earthly affliction's fiery brands
Have loved their glowing fire;
His soul aspires to heavenly worlds,
And looks beyond the stars.

He seeks life's dark and troubled sea
Where many find a grave;
He seeks the rising wave to still,
And smooths the tempestuous wave.

His life is one unbroken chain
Of sweet content and bliss;
He and each in other worlds
Before it part from this.

Then, let my troubled spirit find
From worldly toil and strife,
To seek that life, that ends in bliss,
Which calls the Christian's bliss.

—Schubert.

CRUCIFY.

BY J. A. BROWN.

"I am crucified with Christ."—Gal. 2:20.

THE above language was uttered by the apostle Paul in connection with the education given to his Galatian brethren. When we look at the circumstance with the highly enlightened apostle, we have every reason to believe he had a right to utter such language; for in a particular time in his past life, he had evidently gone through the ordeal of being crucified with Christ; that is, changed or brought from darkness to light by the power of God, as recorded in the person of Jesus, which took place with the apostle while on his way to Damascus, when he was brought to the earth, and heard a voice: "Saul, Saul, why persecutest thou me?" And under this miraculous power he was led to inquire: "Who art thou Lord?" The voice answered: "I am Jesus whom thou persecutest." He now being brought under subjection, yielded to the will of the Father, who revealed His Son in him, that he might preach Him among the heathen" (Gal. 1:16). And now he became "crucified with Christ that the body of sin might be destroyed."

The old man now becomes changed, now ready to walk in newness of life. Thus it is with every true-born child of God. There is a time when the spirit of God gets too strong for the carnal mind, and the power of God takes a strong hold on them, and brings them down weak and lowly in heart, inasmuch that they become "renewed in the spirit of their mind," that is, changed, or in other words brought upon the crucible and remain there until dead. Then as Paul says: "Knowing this, our old man, is crucified with him, that the body of sin might be destroyed." It is easily detected in the creature man, if we are his; "for they that are Christ's have crucified the flesh with the unprofitable and lusts," and now we can say, "Lord what wilt thou have me to do?" Why of course, learn of Jesus the narrow way of holiness, and "glory only in the cross of our Lord Jesus Christ, by whom the world is crucified."

In my twenty-seventh year I became crucified with Christ; completely cut off from all worldly pleasures and enjoyments. My mind and will were entirely brought under subjection by that Spirit that dwelt with me in early life, and, sometimes like King Asclepius, "almost then persuaded me to be a Christian." Now I must tell you what I like. I like the BROTHERS AT WORK, in its declared form. I like the short articles written to the point; for long articles are not always read. I like to meet with the people of God, and hear them tell their hopes and fears, and how the Lord has brought them out of bondage. And I like to be with Jesus; yes, close to that bleeding side, the cleansing Fountain of all truth.

Shedden, Ont.

STRANGE BUT TRUE.

BY W. H. DAVIS.

THERE are facts contained in the history of the church which may seem strange to the unconverted; but to the child of God they stand out as golden apples in God's silver past. Jesus says: "Except a man be born again, he cannot see the kingdom of God." If a man cannot see the kingdom which is not of this world surely, we should not think it strange when he gropes about in the darkness of ignorance. There is even danger of a man blind-finding himself after he is in the church. Unless his name is in the church book, (if one is kept) it is difficult to tell just when he stands. Worshippers don't come up and testify for him, and if he don't stand up and tell it himself there is not much to find out whether he has "put on Christ" or not.

When God wanted to deliver His children from Egypt's yoke, He chose the man Moses, who, when a child, was cast upon the waters. When called by the Lord to lead a people, he declared that he had a heavy tongue—was slow of speech. Now is it not a little strange that God did not select a man well gifted in speech? Strange it may be, but God had a design. The first king chosen for Israel was a shepherd boy of poor parentage. This poor boy was so far from the world that he even knew not how to handle a sword. Why did not God choose a man of fame and well trained in all the arts for this high office? Oh! He had a purpose—a noble one indeed. Do you wonder why the humble Mary was chosen to be the mother of Jesus, instead of the daughter of some high priest? It may seem strange to the clombed eyes, but God had a noble design. When our Master hid from manhood, and started on His journey, what work, why did He choose fishermen and tax collectors to herald forth the dearest of heaven? When primitive Christianity had grown dim, why did the Lord permit a Mark to arise and proclaim anew the eternal principles of His Son? Does it seem strange? Yes, it looks strange from a man's side, but from God's side it is as clear as the noon-day sun.

In choosing such men to maintain His Truth, it is certain that the poor would not be neglected. "The poor have the Gospel preached unto them." And He chosen the Scribes and Pharisees to proclaim the glad tidings, in their splendor, the poor would have been overlooked. God is not like unto this in respect. While man's inclination is ever against the poor, God's is not. The poor cannot say, God has neglected them.

In all ages of Christianity, whenever the poor enjoyed liberty, the Christian religion prospered. In fact, riches and splendor are not true friends of the Christian religion as a rule. They have been tried in the scale of Christianity, but ever found wanting. They will not mingle with pure religion, any more than oil and water. The very pattern and foundation of the Christian religion is different from the world.

John Huss when tried by Romish priests, had a pointing on one side of his room, showing Jesus and his apostles, walking from place to place as poor despised men, and on the other side of the room a picture of the Pope, his cardinals and bishops riding in chariots with all their pomp and splendor. Huss only needed to point to the two pictures, and the definition of the two religions, Catholic and Christian, would be clear and plain. You see there was no more similarity between the two religions than there was between the two pictures.

When Paul was in Rome, and beheld the flourishingness of the Emperor, he preached against it. This bold, good act cost the apostle's life, but the cause he represented, prospered. Martin Luther, when in simplicity and poverty, did a great work, but as soon as he was quite successful he became elevated in his own mind and called that good which the apostle Paul condemned. In this way he called around him some of the nobility, and tried to mix the humble religion of Jesus with worldly splendor. But like many others he could not mix it and succeed. Wherever the Brothers follow Jesus in His God-ship—go according to the pattern, they manifest the simplicity that was in Jesus, and remain a simple, humble and prayerful people. Any attempt to try to see whether the riches and splendor of the world will mix with the meek and lowly Jesus, will prove a failure. If others have tried it time and again and failed, surely the same results await us, if we try it. Christianity loses nothing by persecution. The church that prospers in worldly splendor and ambition, can expect to decline in primitive Christianity. It may not be a hard matter for a man to enter the church with his soul wrapped in riches and splendor, but one who knows, it is hard for a rich man to enter the kingdom of heaven. Worldly things may give prominence in this world, but they cannot in the next. Let us thank God and take courage, and strive to "enter in at the strait gate." God stands at this gate.

Meyerstadt, Pa.

FOOLISH TALKING AND JESTING.

BY M. S. NEWCOMER.

NEITHER filthiness nor foolish talking nor jesting which are not convenient, but rather giving of thanks (Eph. 5:4). Being convinced of the great evil which is practiced on some occasions, I thought it good to raise the warning voice against it; hence have selected the apostle's language as a basis for some remarks. When we look back over our past lives, we must confess that foolish talking and jesting are the things we once loved; and the apostle says, that the things he once loved he now hates. And we believe that as the experience of every Christian. How we can then indulge in anything we hate, merely for the gratification of the carnal mind, is a problem which we are unable to solve. We believe all persons that have put on Christ, have the Spirit of Christ and are like Him; hence they love to be about their Master's business.

Their delight is in the Law of the Lord, and in His Law do they meditate day and night. They love to dwell upon the subject of religion, and religion should be our greatest concern. It should occupy our uppermost affections. It is a subject that may, with propriety, be introduced when we meet together upon social occasions, and talked upon with profit and edification. We should be told of foolish stories, and talk about funny, humorous, and about the price of grain and all kind of light-mindedness with laughter and merry-making. What kind of a light does this exhibit to the world, and have we forgotten the exhortation which speaketh unto us in this wise: "That every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified and by thy words thou shalt be condemned." Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). And we need not think the Lord is slack concerning these things as some men count slackness.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." When the world looks at the Christian professor and sees him passing his time in idle words and jesting, and then call to mind the language of the Master, when he claims to be a follower, when He says: "Where your treasure is, there will your heart be also" (Matt. 6:21), and finally ever hear him say a word for Jesus or His cause; or perhaps there is an intimation made about religion, then what a change do we see! The countenance begins to grow sullen; the eyelids begin to lower and the jesters begin to look sleepy or unconcerned. But just let some one mention some foolish story, or commence jesting, then what kind of a picture do we have before us? We see the eyes begin to sparkle, the drowsiness is gone and all seems to be life. All seem to become interested.

Now let us suppose that while we were engaged in light-mindedness and all kinds of "idle conversation, Christ, the great Judge of all the earth, would appear who was never known to jest, and whose example we should try to imitate, and would say: "I have told you long since, you would receive an account for every idle word." I have come, and you must give an account for every unbecoming word. You have indulged yourself to a great many unbecoming words for any one, much less for a Christian. Yes, many times you were darkness instead of light. Do you think you have exhibited the proper light to your children, your neighbors? And when you say unbecoming words and all kind of light-mindedness, you had better been improving the time by a holy, spiritual and instructive conversation." Oh! let us think what Jesus did for us! How He groined and agonized in the garden, and His soul was exceedingly sorrowful, even unto death. I am inclined to think that if we could keep the scene properly before our mind, we would show a better light to the world, so that they would be able to say: "Of a truth Christ is in you." Much more might be said on the sub-

ject, but I find that my article is already lengthy, and will close by saying: "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." May God give us all wisdom that we may adorn our conversation as becomes the followers of Christ.

THE BLESSINGS OF AFFLICTIONS.

By J. JOSEPH BROTHERMAN.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, for ye shall have a great reward: for so persecuted they the prophets which were before you."—Mt. 5: 11-12

BLESSED Jesus; how our hearts should expand in love toward Thee, for the blessed promise in the text! What name welcome to man, when we are evil spoken of, when we are cast out by those that are near and dear to our hearts, as though we were severely fit companions for them, when under personal afflictions, and disappointments, than the promise in the text? It will bring us into the valley of humility. When we are thus cast down, we are brought to the feet of Jesus, and become willing to be hated of all men for His sake. Now all that will be really in Christ shall suffer persecution, but they are promised, that "they that suffer with Him shall be glorified with Him." O let us kind all reproaches as a crown to our heads! Here we are crowned with thorns, but in heaven with glory. When a truly faithful and pure Christian appears most lowly? Does He not manifest Himself most true, so that we feel that He is walking with us through the fiery furnace?

O will not our hearts then be filled with unspeakable love towards that man? We feel no longer as though we were persecuted, but rather that those that have spoken evil of us, have done us a favor; that through these means we were brought so close to our blessed Redeemer, and that we are ready, with Stephen, to cry out, "O Lord forgive them for they know not what they do." When Christ lifts into the third heaven, and with joy we can say, "holy, holy, holy, Lord God Almighty, who was, and is, and is to come," then we find it sweet to be brought into the valley of humility, and with Peter, say, "It is good to be here," and with Paul, "I rather be absent from the body and to be with Christ." At such times we are ready to say, "O my soul let us try the joys of earthly pleasure, and the hold of flesh!" Dear brethren and sisters in the Lord, be of good cheer; the time is at hand when God and His redeemed shall be near. We have the promise that great shall be our reward in heaven. This may seem a small thing to those who live in ease and prosperity, but to those that are cast down, and are daily, suffering, in body or spirit, to them the thoughts of heaven are delightful. O let us remember that the friendship of the world is at enmity with God! If we love the world, or the things that are in the world, the love of the Father is not in us.

We are commanded to love God above every thing else in the world. When we are in trouble, pain or sickness—when our friends forsake us, and we feel our weakness, our infirmities, O how we then feel the deed of our friend, which is a friend indeed. When all the world will forsake us, He will not for-

sake us. He will strengthen us, so we can bear up under our afflictions. He will let us feel His love, so we can rejoice in the midst of trouble. Then why should we not love Him? We need His help daily, and our spirits are so disposed for loneliness, that we need no help to lift us up, but in our self-sufficiency every obstacle in the way, carry all before us, then might we be less careful; but until then, let us seek His love and aid. But while here we must have a mixture in the cup, wine and wormwood, joy and pain. To-day we have friends, to-morrow none. To-day we are in esteem, to-morrow in disgrace. If through humiliation and the love of Jesus were lifted up, as though we could surmount all, the thorn in the flesh will bring us down again. O for the time when we shall joy without sorrow, for perfect joy must cast out all sorrow.

THE FATHER'S SON.

By E. S. W. HUNTER.

"The Father loved the Son, and hath given all things into His hand."—John 3: 35
(Concluded from last week.)

IT did appear indeed in Christ's sufferings, in the garden and on the cross, that God had bid His Son free from Him, but even then God had suffered to the greatness and preciousness of His Son in the overwhelming phenomena of Calvary. While moved in cruelty and blood—when hell triumphed, the Father is seen writing His attachment to His Son in the event of this tragic scene. He wrote it on the earth and the earth quaked and the rocks rent. He wrote it on the heavens and the sun veiled it and rolled back his chariot wheels. He wrote it in the interior of His temple and the veil of the temple was rent in twain. He wrote it on the sepulchre at Jerusalem and the dead arose and walked about the city. He wrote it so indelibly and in such splendid characters that we continue to read it and exclaim: "Truly this was the Son of God!"

The subsequent events which witnessed the Father's love to Jesus, which Christ did not have His soul in hands, nor did He allow the body to be so corrupted. He raised Him from the dead, exalted Him to His own right hand, placed Him above angels, and principalities, power was given Him and a name, "Sit thou on my right hand."

This should lead us all to learn the unspeakable dignity of Christ. What elevated views we all should have of His character, and the great advantages of being united in Him. If we are in Him we are heirs. In receiving Christ, man receives all that Christ is and has. Kind reader, you that have done nothing for the extension of the Saviour's kingdom, which He has prepared for all them that love Him, let this stir you up so that you may receive the same love from the Father that He bestowed on the Son.

Gittysburg, Pa.

SEE THE FOOTPRINTS.

By J. S. FAIRY.

WE read of footprints made by human beings in the sand or soft alluvial soil many centuries ago—the waters receding and the soil turning to stone. Those footprints remain to this day and are liable to confuse for centuries yet to come. But the footprints more lasting and which shall endure to all eternity, are those made by Jesus.

See His footprints in the "rock." Time has not obliterated them. Ages may roll on and on, still they will be there. Unholy hands have tried to defile the old Gospel "rock" of truth—have used every device that the ingenuity of man or diabolical wickedness of Satan could invent, yet they are there, immutable as the foundation to the throne of Jehovah. Look! ye rebellious owners of the dust, and see that command, that example of Jesus and that "with saith the Lord," which you would pass by. It is one of the footprints of Jesus. See to it that you get foothold in those same footprints if you would climb safely the golden ladder. Blessed be God! He that climber in the footprints of Jesus shall safely reach the precious landing.

BEHOLD, THE DAY COMETH!

By JAMES CHAMBERLIN.

"Behold the day cometh, that shall burn as an oven; and all the proud, yea and all that do evil, shall be stubble."—Malachi 4: 1.
WHAT day, or when shall this be? The third chapter of Malachi informs us that it will be immediately after the Lord shall gather His jewels together, or in one stage of the great judgment. Hear the prophet. "Who may abide his coming?"

The Revelator beheld the same day and exclaimeth: "The day of his wrath is come and who shall be able to stand?" Important and weighty questions indeed. Shall the meekly be able to stand or abide His coming? Shall the sinners prevent His coming? No, not that. The wicked shall be as stubble and the righteous shall stand firm down in that day. O how helpless the sinner will then be! He will be just as helpless as the stubble after the grain has been harvested. There it stands dead and powerless, ready for the fire, and O how rapidly the fire passes through and devours it. Ah! this teaches us the utter helplessness of the wicked. Come forth they will, and stand upon the earth to listen to the dreadful sentence, "Depart, ye cursed, into everlasting fire." O dear unconverted reader, look at the awful picture and turn to Jesus! The very thought of being cast away from the society of the righteous will be terrible to you. There is no pleasure in woe and anguish, and this is the doom of all who obey not the Gospel of our Lord and Saviour Jesus Christ.

Remember the word is forever. How soon this word passes the lips, and yet, how full of meaning. A drop of water is a small thing, yet it is a part of the ocean. A grain of sand is a very little thing, yet it is a part of the vast globe that made the little part as well as the whole. God made the moment as well as eternity; and yet the mind cannot comprehend the vastness of eternity. How do you intend to spend the eternity? Unless you repent, sinners, and be converted you will become as stubble, powerless, helpless. O then be wise and come to Jesus without delay!

AUTUMN.

By MARTHA REEDLEY.

ANOTHER Summer season has rolled away into the past, and presented in its stead the dreary days of Autumn. How sad and desolate everything looks around us! The trees of the forest, which, but a short time ago, were dressed in a beautiful green, have laid aside their elegant garb and are now wearing the aspect of appalling winter. The leaves which so richly decorated them,

have dropped, one by one to the ground, and are now lying inanimate in the hollows of the grove. The flowers which so sweetly scented the air with their fragrance, alike have withered and faded away. The merry little birds have ceased their warbling and have retired to some secret nook as a shelter from the approaching storm. All these are testimonies that autumn Winter is fast knocking inroads upon us. But since the Creator of all things has wisely decreed that Summer and Winter shall not cease, while the earth remaineth, we fondly cherish the hope, that when Winter's cruel reign is over, Spring will again dawn upon us in all its beauty and endowment. The towering oak shall again wear its beautiful mantle which nature has designed that it should wear; the flowers of the field will again shed their sweet fragrance around and about us, and the little birds renew their songs of praise.

Well might the psalmist David exclaim, "O Lord how manifold are thy works, in wisdom hast thou made them all." These dreary days of Autumn, may with propriety be called, "the saddest of the year." They have a tendency to remind us of the frailty of our own lives. They teach us a very beautiful, as well as a very instructive lesson. The spring-time of our lives may dawn upon us as bright as a May morning. We may be gay with health, and bid fair for a long life; our sky may be clear and bright, and a cloudless day may deceive us for Summer will give place to Autumn. One by one, like the leaves of Autumn, we shall drop from the stage of action and be laid low with the Autumn leaves, there to await the rising of the Eternal Sun, which shall never cease to shine in splendor upon the tree of life, in whose shade we shall forever roam; for this, and this alone bears a leaf that shall never fade away.

Ashland, Ohio.

THE TRAVELLER IN THE SNOW.

A TRAVELLER was crossing a mountain height alone, over almost untrodden snow. Warning had been given that if sinners pressed down his weary limbs, they would inevitably be sealed in death. For a time he went bravely along his dreary path; but with the deepening shade and freezing blast at night there fell a weight upon his limbs and eyes which seemed to be irresistible. In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal burden. At this crisis of his fate his feet struck against a heap that lay across his path. No stone was that, although no stone could be colder or more helpless. He stooped to touch it and found a human body half buried beneath a fresh drift of snow. The next moment the traveller had taken a brother in his arms, and was chasing his hands and chest, and brow, breathing upon the stiff, cold lips the warm breath of a living soul, pressing the silent heart to the beating pulse of his own generous bosom.

The effort to save another had brought back to himself life, and warmth, and energy. He was a man again, instead of a weak creature, succumbing to despairing helplessness, dropping down in a dreamless sleep to die. "He saved a brother, and was saved himself."

—Selected.

What can grace not do for it? Did not our saints even in Caesar's household.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
N. M. BARNES,
N. M. EISENMAN, EDITORS.

THE BRETHREN AT WORK will be sent post-paid, to any address in the United States for \$3.00 per year. Those residing in foreign countries will send \$5.00 and receive an extra copy free of charge. For all over this limit, extra copies will be sent at the rate of 50 cents per copy. The Brethren at Work is published weekly, and is sent to all those who send for it. It is a paper of interest to all Christians, and is a valuable addition to the library of every Christian. It is a paper of interest to all Christians, and is a valuable addition to the library of every Christian.

MOORE, TAYLOR & EISENMAN,
Lancaster, Carroll Co., Mo.

LANSING, ILL., NOVEMBER 22, 1917.

BROTHER BARNES'S address from Nov. 24th till the 26th, will be Milled, Ind. Then at Middleburg Hill Dec. 14th.

BROTHERS S. T. BOWEN, of Duquoin, Ohio, writes that one more united with the church by baptism, at their place on the 11th inst. making in all twenty-eight accessions during the summer. The good cause is still moving on.

On Thursday last, brethren JOHN KIMBER and GEORGE D. ZOLGARS sailed for Richmond, Ca., Wisconsin, and will likely remain till about the 14th of December. God bless their ministerial efforts among the Brethren in that part of the country.

RUSSIA is furnishing a number of Monastic emigrants for the United States. About 300 left Berlin for this country on the 9th inst. They are opposed to war, generally plain, industrious and quiet. They make good peacable citizens, and are a credit to any community in which they settle.

BROTHER R. H. MILLER writes from Toledo, Ohio, November 12th, informing us that his labors are considerably increased, and that he is well as usual. He expects to visit the Miami Valley, Ohio, and spend some time preaching there. May the Lord bless him and his labors to the ingathering of many souls.

At the Maryville College, East Tenn., where brother S. Z. STARR is teaching, the use of tobacco found about the College Building is strictly forbidden. This is a rule that ought to be enforced in every school and college in the United States. We cannot expect to do much with the present generation, but a careful training of the young, especially at schools, will go far towards relieving our nation of this unclean habit.

TWO men have been hanged in Tennessee. They were sisters, and walked twelve miles to find a place where there was much water. This though strange in the eyes of the world, was not so in the Sinner's walkway when he came from Galilee unto Jordan to be baptized of John. It was about sixty miles. Next issue will contain an interesting letter from brother HENRY. The health of his wife is quite poor, somewhat resembling his own.

KNOWING the anxiety of our readers to hear from the missionary brethren, we give brother EARL's letter a place on the Editorial page, at having reached us too late for insertion elsewhere in this issue. All we had to learn that they reached Europe in safety. It is somewhat remarkable that brother FRY, who was thought to be old and feeble to the point of being sent to an old-age home, and had to take care of the rest during their sickness, from Bremen, where the letter was written, it is about sixteen hours' ride to where brother EARL lives.

FROM various sources we learn that brother HENRY is doing well in the Central Illinois mission field. The field is large, the calls for preaching numerous, and hence more than one man can do. We know that Northern Illinois is at this time greatly pressed with spiritual laborers, and in places it is hard to spare ministers from home, but it will grow greater exertion should be made, and if possible one or two

sent South. Who will go? Those who are willing to go will notify either us, or brother HENRY, whose address is Henry, Marshall Co., Ill.

ANOTHER of the pioneer ministers of Illinois has passed away—this one by one they step from the stage of action, cross the silent river to the other shore and receive their reward there. Elder ANDREW M. DEANBROOK, of Rock River, Lee Co., Ill., died Nov. 18th, aged 70 years, five months and twenty-one days. He had lived in Lee county about twenty-three years, was particularly active in the ministry, and has done much towards building up the church in that part of the country. Hope some one, who was well acquainted with him, will give a more extended account of his life, for the incidents of aged veterans are not only interesting, but profitable to each, including one of the faithful and tried workers by them in an early day of the church. His demise was a loss.

On Thursday, the 13th inst. Elder DAVID BRYENBROOK, of Rock River, Illinois, called at the office of the BRETHREN AT WORK, and spent several hours in social conversation. The old brother is now in his seventy-ninth year, and for a number of years is quite lame and heavily infirm. He has lived with his brother JOHN, and for some time resided in the Free congregation, Ft. Ho. has been in the ministry over forty years, twenty-three of which have been spent in the West, building up churches and comforting the saints. He is justly recognized as one of the pioneer ministers of Northern Illinois, and the noble country in an early day when many of his countrymen here, and must soon leave it in the hands of others. He has been noted during his life for his ready reply, and never lacks for an answer to most any question. Though old and feeble, he shows evidence of former usefulness and activity. May his last day be his best.

THIS week brother EISENMAN takes charge of that department of the paper known as the *How Cases*, and will do his best to make things interesting to the family, and especially the little ones. We have been for some time convinced that the children are the best place to begin, and that, where water suitable for children could be printed, for the little lambs need the food of the sheep. We call the attention of the family, and children in particular to this department, hoping they will come forward and help brother EISENMAN keep it filled with good interesting material. In relation to this, we ask another little favor of the children: we want them to introduce the BRETHREN AT WORK to all the families in their neighborhood, where there are children large enough to talk, telling them that every number will contain something good for the little folks, and also also ones too. We want the children to read the paper, and all of them to send us word to write for us, and thus we will have an interesting time. Let us try it one year.

ON sixth page will be found an interesting scrap of correspondence from C. H. BALSATON, pretty fully referring to some things associated with, and interwoven in our present method of electing ministers. The brother's superior knowledge of Scripture, as well as his deep insight into some of the deepest mysteries of the Word, render his views on this subject of more than ordinary interest, and have entitled him to a hearing, and that we fully assent to his conclusions deduced from certain premises, but that all may be prompted to search the Scriptures diligently to see whether those things be so. Having given the thesis, considerable thought from a Bible standpoint, we feel much interested in all that pertains to it. Indeed, however, of searching for something new, it is far better to search for the old paths—the old way, the apostolic method and walk therein. A misunderstanding, as well as an improper application of Acts 1: 25, has bewildered many minds regarding the divinely authorized method of selecting church officers.

Last Thursday, about noon, a severe earthquake shock was felt throughout Iowa, Nebraska, Kansas and Dakota. No serious damage

was done, yet it caused considerable excitement in some localities. In Omaha the shock was so severe as to overturn the cases in the printing office; in other places glass was broken, buildings cracked, and plastering torn off. The people left their buildings and sought safety in the streets. The shock lasted about one minute. Earthquakes have been quite frequent of late years, and may be numerous and severe in the future. In former ages the western part of the United States was justly bolted over by them, and for aught we know similar occurrences may be in waiting of no distant day. Earthquakes are among the calamities which are visited upon these works in the latter days (Matt. 23: 7). It is the times that we hear of "war," "famines," "pestilences, and earthquakes in divers places." "Therefore be ye ready: for in such an hour as ye think not, the Son of man cometh" (Matt. 24: 44).

TO REFUTE INFIDELITY.

IN a recent lecture, in one of the eastern cities, Mr. Cook made the following statement, which would not be effective were it not so true: "I went into the office where infidel publications were sold in Boston, the other day, and asked of what they sold the most, and I was told that 20,000 copies of Paine's 'Age of Reason' were commonly distributed from that office every two years. In some years they wouldn't sell 10,000 copies, but in an average 20,000 every two years; chiefly to the operative classes, more or less disaffected with the churches."

Since the enemy is at work—laboring hard to subvert the truth, and thereby take some advantage to stand—every faithful soldier of the Cross in mind to be up and doing, using double diligence in the circulation of Gospel truths, and working hard to plant in the hearts of the people the true principles of Christianity. As a people, we have given the authenticity of the Holy Scriptures the attention that we perhaps should. The time is here that our ministries want to give the evidence of Christianity considerable attention, not for the confirmation or strengthening of their own faith, but in qualifying them to assist others by helping them out of their doubts and perplexities.

Taking into consideration the vast amount of infidel literature being scattered over the country, we need not wonder that skepticism is on the increase, and thousands, by well directed falsity and smooth speeches, are being led astray. The effect in some localities, is alarming. These books and pamphlets are usually placed in the hands of those somewhat weak in the faith, and not much at churchgoing. The writers were men skilled in the rudiments of logic—extremely so, and they were men of high intellect, and knew how "by good word and fair speech" to deceive the hearts of the simple" (Rom. 16: 18).

There are two ways of conducting this thing. One is to circulate well written works, refuting and showing up the fallacy of infidel positions. The other, and perhaps the most effective method yet introduced, is to refuse in the church a little more true vital piety. Neither the inner nor outer life of the church of today is what it ought to be—is not what it was in the apostolic age. It is not what it is in the early stage of our reformatory movement. The world is full of "Sunday religion"—piety that will fade from Sunday morning till evening, and then be laid aside the remainder of the week, but when it comes to that true heart-felt religion that makes men every-day Christians, it is becoming a scarce article. If of this feature of the today religion, it would be better to abstain, the infidel points to the hypocrite in triumph—claiming that religion is a delusion and makes men no better.

The strongest, and most difficult argument against Christianity comes from the ranks of professors. They produce the very arguments that are the most difficult to successfully refute; and consequently it requires a knowledge of against itself, it appears this way to many who are weak in the faith. Some influential men, who once stood high in both the church and the world, were supposed to be persons of exemplary piety, but committing some flagrant acts, and thereby not only fall from that high place, but they also bring the church into the estimation of the world; and not unfortunately shrouded the faith of many. Such

things as these, are what hurts the cause of the Christian religion.

Fill the ranks of our churches with truly pious and devoted Christians, who will do right and stand up for it, who are honest in all their dealings, and consistent in all their actions—men and women, who in every-day life, are unconfessed to the evil practices and vain customs of the world, and live strictly up to the New Testament requirements—fill the church with such men and women as these, then we can defy the infidel world and its books to overthrow, or even make the least ripple in the Christian camp. As an evidence in defense of Christianity, and an unanswerable argument in refutation of infidelity, and its impious claims, it certainly becomes every devoted follower of the Master to cultivate more real piety, and thereby show to the world a better manifestation of the true light that should characterize them.

J. H. M.

CAMPBELL AND RICE'S DEBATE.

Dear Brethren:—

I PREACHED in Lawrence Co., Ill., and while there spoke on baptism. At that place some of the brethren of the ALEXANDER CONVENT were present, and they were very much interested. You say he did; please send me all the references you can as I have no copy of the first edition, so that I am at a loss how to get all I want on the subject. If you know of any one who has the first volume, please let him send it to me. I will return it to you. JOHN METZGER, Ceres Falls, Ill.

REMARKS.

We have never used the passage referred to, as evidence in defense of the antiquity of true immersion, though we know many have done so. However, we have frequently quoted and used it yet to us no man has been able to show what men will at times get into when not on their guard. Men, who in error, have watch points as well as those who are contending for the truth.

We have already written considerably on this subject, but as new readers are being constantly added to our list, it may be well to repeat, in substance, what we have formerly said, not as a review of our own work, but in our own way, to arrive at the truth regarding this deeply interesting subject. Our impression is, that the thing has never been stirred to the bottom and laid out fully before the public, what we intended to completely unmask it at present, for there are some things lying back that we are not yet able to account for.

We have by us a copy of the first edition of the Debate, between CAMPBELL and RICE, and on page 25 it makes CAMPBELL say:

"Not only Mosheim, Scamler, but all the historians, as well as professors Stuart, trace true immersion to the times of the apostles."

The word *true* is the disputed word in the above passage. How it is gotten there is where the question comes in. It is said by some, that CAMPBELL did not say it at the debate. If that be true, then who put it in the passage? We have been told that the word stands in that connection in the reporter's report, but have no positive proof to that effect, hence we claim to be the matter looked up. It has been claimed by a few, that CAMPBELL intended, using the word *true*, that he meant and said of all the disciples of Christ, that they were baptized by immersion, and that to that effect. If any one knows of anything of the kind in any of his writings we would like to be informed of it.

Before the debate, containing the disputed word, was published, it was carefully examined by both CAMPBELL and RICE; and in the front part of the same book they certify that they had carefully examined it, and found it to be correct, and as such committed it to the public. The certificate to this effect were signed March 6th, 1844. About one month after that the book came out. CAMPBELL read about 250 pages and remarked, that he had discovered a few errors which would be corrected in future editions. But it seems, that up to this time, and since that time, he had not read the 258th page, hence did not allude to the disputed passage when speaking of the errors he had discovered.

It is clear that CAMPBELL did not take the disputed word out as a matter of his own correction, nor did he make any allusion regarding it till his attention was called to it by other parties. From what we have said, it is to be seen, that the Debate caused considerable stir among CAMPBELL's friends in certain localities, for it

IN MEMORY OF GINNIE.

BY E. W. WOFF.

DEAREST Ginnie thou hast left us,
 Here thy loss we deeply feel,
 But 'tis God who has bereft us
 He can all our sorrows heal.

All thy toils on earth are ended,
 All your works in life are o'er,
 And your voice no more can comfort
 As it did of days of yore.

Father, mother, brother, sister,
 All so dearly given to thee,
 For they hear no more thy sweet-voice—
 And thy face no more can see.

In the grave thy form is sleeping
 Silently the time away,
 But we feel that thou art in God's keeping
 He will take thee home to stay.

He prepared for this a mansion,
 In that blessed home above,
 Where the saints will rest together,
 And will meet with those who love.

Oh how great will be that meeting,
 O'er an Emmanuel's head,
 There where God will lead the people
 All upon that golden road.

O'er there it is, dear friends,
 Where we hope to walk with thee,
 And our prayer will be to Jesus,
 That together we may be.

Holies lead to hold out faithful,
 That we may obtain that no-d,
 So we may all dwell with Jesus,
 And there forever blest.

Mt Jackson, Va.

RE-ST.

BY MATTIE V. LEAH.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29

OUR Saviour often reproving the people, to whom He preached, and among whom He performed many of His stupendous miracles, to their ingratitude and impatience, declared Himself the possessor of all power and all wisdom. "All things are delivered to me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and He to whomsoever the Son will reveal Him." He thus extends to them the grand and universal invitation contained in the last three verses of this chapter.

In imagination I can see the blessed Saviour, the very embodiment of purity and compassion, gazing, with eyes full of love and tenderness, upon the swaying, ignorant, misguided multitudes. He knew well the cause of their wretchedness; He knew the burdens which oppressed them; He knew the alternate combination of good and evil passions. He knew the almost frantic efforts that were sometimes made by those wretched victims of the fall, to escape the thralldom of sin. He knew how futile were their efforts, and how helplessly they sank back again into captivity, wretchedness and woe; He knew the outside pressure, he knew the temptations to which they were exposed. And he knew the depths of degradation into which our race had been plunged, and the awful sufferings of mind and body that were now their inheritance. All this called forth his deep sympathy. He alone can relieve their distresses; he alone can give them comfort; he alone can calm the surging billows of their torn, distracted minds; therefore in tones of Divine compassion this sinners' Friend invites the suffering multitude to him. "Come unto me all ye that labour and are heavy laden. I know your sorrows are diversified, each one of you have your peculiar troubles, but come all to me,

I am able to heal every wound. Come ye lowly orphans, I will be father and mother to you. Come ye sorrowing widows, I will be a husband to you. Come ye friendless, I will be a friend that sticketh closer than a brother. Come ye tempted, I will shield you from the darts of the evil one. Come ye down-trodden, I will lift you up. Come ye poor, I will give you imperishable riches. Come ye sick, I will give you health." Did ever such sweet and healing tones fall on mortal ears? Having sufficient and able helpers, at last, been provided for suffering humanity? Then why so much suffering still, why does our world still reel and stagger beneath its load of misery? We will answer in the language of the weeping prophet. "My people have committed two evils; they have forsaken me, the fountain of living waters, and bowed them out cisterns, broken cisterns, that hold no water." (Jer. 2:13). The prophet has here given the cause very concisely. People will put their trust in any thing, rather than in God, the Fountain of living waters. Nations will put their trust in their standing armies, their navies, their magazines. Individuals, will put their trust in their wealth, their intelligence, their powerful or influential friends. They seek protection beneath the shadow of their popular institutions; they confide in their wise statesmen, or powerful rulers, but the history of nations and individuals have proved the truth of Jeremiah's assertion, that these were but broken cisterns, that hold no water. Those once powerful and prosperous nations where are they now? Oh the son of their prosperity has not in blood to use no more; their armies and navies, their heroic warriors, their sage statesmen, their thrilling orators, proved to be only broken cisterns. Those mighty individuals, who once walked the earth with giant tread, at whose beck vast armies, oblivious to fatigue, would plunge recklessly into danger and death, and forget their responsibility to God, before whom dynasties and thrones would totter and fall, at whose proclamations and edicts and prelates would tremble, whose thrilling tones would electrify nations. But their stupendous powers were only broken cisterns to them, they sank into the tomb disappointed, with only the sad conclusion of the insufficiency of human greatness, the foolishness of man, and the grand mistake in the pursuit of happiness.

It is impossible for man, endowed as he is, with spiritual capacities to find satisfaction or happiness only in God. He may chase after the phantom of worldly greatness, and if he succeeds in his pursuits and gains the coveted price, he will find to his chagrin that it does not meet his wants or his expectations, and the greater his attainments in this direction, the more his burdens and his sorrows increase.

Jesus knowing all this, knowing the wants of man, kindly, tenderly invites him to him, "I will give you that happiness, that rest for which you seek. I know it is impossible for you to find it anywhere else. You are only spending your strength, your labor for naught. Come to me and you will not be disappointed, here you will find all you seek, here all your wants will be supplied, here all your expectations will be met. You that have great or small capacities, all need me alike, no matter how great your desires, how lofty your sentiments, how aspiring your thoughts. I can meet your highest want, ye lowly ones, I can enter into all the minutiae of your

thoughts and feelings. Take my yoke upon you, you have long borne the yokes of the world, some of you have borne the yoke of pride, some of ambition, some of avarice, some of resentment, but you have all found these yokes to be galling, they did not fit you, they were not adapted to your high and noble natures, and learn of me; some of you have been learning in the schools of the Academies. Some of you have been taught in the schools of philosophy. You have imbibed various systems of philosophy, but all your systems are more or less imperfect; none of them can lead you into the full sunlight of the truth; you all have need to learn of me, all from the votaries of Baudius, to the adherents of Plato. None of your schools have ever taught the lesson that I will teach; my doctrine is unique. It is beyond the comprehension of man, it is Divine. You can only learn of me this lesson of meekness, and lowliness of mind, and having learned this lesson ye shall find that rest which you desire." Pride, haughtiness, selfishness, resentment, all these are the very bane of peace, of mental repose. When a person imagines himself far superior to those of his kind, and considers that honor and homage are his due, and who is ever ready to resent an injury or offense, will be a stranger to true peace, and solid enjoyment. An overweening, suspicious temper is perhaps the greatest source of dispute and misery to mortals. It is that which endures life, more than all things beside. Those who cherish such tempers will be their own tormentors.

But every thing has its opposite. If pride and arrogance bring misery and distress, just in the same proportion will meekness and lowliness of mind bring peace and joy. Self-abnegation, secret submission to the Divine will, a yielding and forbearing temper, oh, what source of peace, what source of joy and comfort. Such an one is happy at all times and under all circumstances. Is he afflicted, is he lost in life a lowly one, he has had sore bereavements, he still retains the same serenity of mind, and why? In the language of David, we will answer: "He trusteth in the Lord; and through the mercy of the Most High, he shall not be moved" (Psalms, 27:1). On the other hand, has the sun of prosperity shone upon his pathway, is he still in possession of health and friends, and every thing that is thought to make life desirable? Is his home the very seat of peace and comfort, of pleasure and plenty, has no discordant note ever been heard around his hearthstone, has no piercing cry of bereavement and mourning, ever disturbed the quiet to that happy circle? Ah! but the true servant of Christ trusts not in these things; he does not depend upon them for happiness, for he has learned, that "They that rejoice," should be, "as though they rejoiced not; and they that buy as though they possessed not." And why? Because "the time is short." He knows that if he has been prosperous and successful, that he is but a steward of the manifold gifts of God, to whom much has been given, of him much will be required, that his responsibilities are commensurate with his opportunities. Let us never forget our dependence upon Christ; for in him, we live, move, walk and have our being.

ECHOES OF THE PAST.

BY DEBBIE RUTHERFORD.

THERE are times when resting from the cares of the world, we sit alone

and commune with our own soul. At such times the most trifling incident is sufficient to carry the mind to the past. The night winds sighing through the trees, the sweet song of a bird, will turn the stream of thought back to the past. The morning vapor, and diamond dew-drops, seem joyous and happy as they float and glitter in the early sunlight. With them all seems pleasant and hopeful. But alas! how soon decay and "sufferings sweep the time when beauty lingered!" What a fit emblem of life and its evanescent pleasures.

As the early vapor and crystal dew-drops pass away, so must we glide into that dream-like state of sleep. The garden of Eden, Noah in the ark, the dove, the covenant, the rainbow, the cloud by day, and the pillar of fire by night, the guiding light on Taber's heights, the guiding star and banner of Bethlehem, the song of the Shepherd—all these events reflect upon our memories as echoes of the past. It is only when the sad sees but itself, these come floating around us like smoke of the waves of some far off ocean's shore, scenes and events which were painful and full of trouble at the time, loom forth on the dark dark-ground of the past, with all these painful features softened by the lapse of years. "Distance leaves but a haze behind." To those actively engaged in the warfare of life, these memories of the past come more interludes. But even then they are not wholly without their influence.

The young live in the future, the middle-aged in the present, and the old in the past—the old lives apart from his fellows, the life and stir, the whirl and tumult of the busy world he leaves not; he lives in a past world, the scenes of his childhood, the sports and companionship of his youth. The bright eyes and laughing faces of his youth, in which he then delighted, visit him in his solitude, as he sits beside his cheerful fireside. He wanders again with his boy companions over the green fields around the old homestead, he looks again the vigor of his youth. He sees again his fair and youthful bride as she stood beside him at the altar, and his heart grows warm with pride. He is also bound tethering to the churchyard, among the marble tombes, where are mouldering some loved members of his household; they too have a voice which speaks to his heart and says: "Remember me." Age completes the circuit and brings us back where we began. Life is not all joyous; mingled with the bright lights of every life are also much sadness and sorrow, and these are also to be remembered, by the widow at the silent tomb of her loved companion, as she strews flowers over his grave. How every recollection of what he has last spoken, is treasured as a sweet memento. All have a significance of value which the stricken heart can only appreciate. Sweet echoes that renew our lives, and make us children again, how we love you, and we grow old in its every calm and twilight evening hour, spending many a delightful moment listening to the faint, but still-sounding echoes of the past. Blessed home, which gives us the past. When all things change and vary, friends depart, the world grows unkind, and we grow old, the former things remain treasured in our memory as we stand mournful at the graves of those we now love.

Generation after generation have felt as we feel now. Their lives were as active as our own. They passed away

as a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens will shine as bright over our graves, as they are now around our paths. The world shall have the same attraction for our offspring yet unborn, as she once had for ourselves, and that she now has for our children. Yet a little while, and all will have happened. The throbbing heart will be still, and we shall be at rest. Our funeral will wind its way, the prayers will be said, and our friends will all return, and we shall be left alone in silence and darkness for the worm. And it may be for a short time, we will be spoken of. But the things of life will soon creep in and we will be forgotten. Days will continue to move on, laughter and song will be heard in the room in which we died, the eyes that mourned for us will be dried and glisten with joy. Then we shall be in the touching language of another—gone and out of mind.

Baltimore, Md.

PIONEER COSTUMES.

NO doubt some knowledge of the manner in which the early settlers of Illinois dressed, would be interesting to our readers, hence we submit the following, gleaned from the State Agricultural Report for the year 1876:

"In 1820 a change of dress began to take place, and before 1830, according to Ford, most of the pioneer costumes had disappeared. The blue linen hunting shirt, had given place to the cloth coat, (jeans would say with the best), the racoon cap, with the tail of the animal dangling behind, and hoop thrown aside for bits of wool and fur. Boots and shoes had supplanted the deer skin moccasins; and the leather breeches, strapped tight around the ankle, had disappeared before unimpeachable of a more modern material. The female sex had made still greater progress in dress. The old sort of cotton or woolen frocks, spun, woven and made with their own fair hands, and striped and cross-banded with blue dye and turkey red, had given place to gowns of silk and satin. The first, before in a state of nudity, now formed in shoes of calf-skin or slippers of kid; and the head formerly unadorned, but covered with a cotton handkerchief, now displayed the charms of the female face under many forms of bonnets of straw, silk and lorgnon. The young ladies, instead of walking a mile or two to church on Sunday, carrying their shoes and stockings in their hands to visit a hundred yards to the place of worship, as formerly, now come forth arrayed complete in all the pride of dress, mounted on the horses and attended by their male admirers. Jewelry on the pioneer ladies was an ornament not often seen."

SELF-IMPROVEMENT.

SELF-IMPROVEMENT is a duty we owe to our fellow-man, and to our Maker. Life is short. We should, therefore improve every moment of our time in acquiring those qualifications that will fit us to discharge well the duties of life, and thus prepare for a happy existence beyond the grave. Some useful pursuit should always engage our attention, either for our own interest or for the good of others. We should never be idle, for idleness is the parent of vice. "It is," says the old proverb, "better to wear out than to rust out." Self-improvement is a duty we

owe to God, who has made us beings capable of improvement, and has made our natures to change as we grow. Our happiness depends on the great degree on our own self-improvement. And in His revealed Will, He has commanded us to seek after wisdom as our hidden treasures, and to add to our faith, virtue, and to our virtue knowledge. We should then improve our time in youth, in laying up treasures of knowledge, that when we arrive at maturity, we may be able to instruct others, and thereby lead them from the darkness of ignorance into the light of wisdom and knowledge. We must bread all of our faculties and powers to the acquirement which so much need, and we may also hope so earnestly to deserve it. Our youth is short, let us then improve it, so that when we arrive to maturity, we may be fitted to perform the duties of our vocation with credit to ourselves and to the satisfaction of those around us.—Selected by Milton Horner.

INFANT BAPTISM AND CIRCUMCISION COMPARED

By D. H. HANSEN, PEORIA.

CIRCUMCISION on the eighth day required no teaching. 2. No repentance. 3. No faith. 4. Not for remission of sins. 5. Not given in order to receive the Holy Spirit. 6. Compared to males for a national right, as the females were blessed without it. In like manner are infants saved without baptism under the present dispensation. Baptism was not given for their own sins, for they have none. There is no law where there is no transgression, for there can be no transgression where there is no knowledge. Condemnation comes after light and knowledge have been received. Infants do not sin until they know what sin is. And to baptize them for the remission of sin before they know they are sinners, or to immerse them for what is termed inherited sin, is putting baptism in place of Christ. And more, it is giving baptism to infants who do not need it, and keeping it from penitent believers, who do need it. The promise is, "He that believeth and is baptized shall be saved." "Repent and be baptized, in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost."

The command is to teach and baptize, and I may safely add that all immersionists will agree that penitent believers are proper subjects for baptism. It is also agreed that they are fit subjects for having their sins remitted and to receive the Holy Ghost. Take away faith and repentance from water baptism, and baptism amounts to nothing. Without water baptism, faith and repentance will not yield the salvation promised by the Lord.

COME TO JESUS.

Selected by J. B. KILB.

"WHAT is meant by coming to Jesus?" Much is said about coming to Jesus, but how can I come? He is in heaven, and how can I go there to speak to Him? I am told He is everywhere, but I cannot see Him, and how then can I go to Him? If He were on earth, as He once was, there is no trouble—I would not take. I would sell all I possess to pay for my journey; I would travel hundreds of miles. No difficulties should prevent me. I can just set off at once. I would go to Him, and push my way through the crowd, as the sick used

to do, in order to be healed. I would fall down before Him, and lay hold of His garment, or embrace His feet; and I would say, "Lord Jesus, save me, I come unto thee as a blind of blindness, or leprosy, but of sin. My heart is diseased with iniquity; I am in danger of God's wrath, and of eternal damnation; 'Lord, save me, I perish.' But alas, Jesus is no longer among us, and I cannot understand what is meant by coming to Him." Dear reader, do all this in thy heart, and then you will come to Jesus.

What do you think would be the advantage of going to Him, and falling before Him, and holding His garment and speaking to Him, as the sick and lame used to do? Would it not be to let Him know your wants? Those He knows already. Without all this trouble, you can make Him understand that you wish Him to save you. Think of Him, let your heart love respecting Him, and let your cries ascend to Him, just as if you saw Him; be as earnest as if there was a crowd around Him which you wished to push through. Call Him as that blind man did, who, though he saw Him not, cried out, "Jesus, thou Son of David, have mercy on me!" You are better off than they who live when he dwelt on earth. They had often to journey far, they sometimes could not get near Him for the press of people. But you may have Him as much to yourself as if there were no other sinner that needed Him. He is always near and within call; and though you cannot see Him, He sees you, knows all you feel, and hears all you say. Coming to Jesus is the desire of the heart after Him. It is to feel our sin and misery; to believe that He is able and willing to pardon, comfort, and save us; to think Him to help us, and to trust in Him as our Friend. To have just the same feelings and desires as if He were visibly present, and we came and implored Him to bless us, is to come to Him though we do not see His face nor hear His voice. Repenting sinner, your very desire for pardon, your prayer,—"Jesus save me," this is coming to Him.

THE TEN VIRGINS.

By JAMES M. HARRIS.

NOTICE first the wisdom of the wise. Are not those who believe and obey the Gospel called the wise? The wise are anxious and willing to obey Jesus and learn more and more. They hunger and thirst after righteousness, searching the Scriptures, asking God often in prayer for wisdom and guidance to know His will, ever believing that God through Christ is able and willing to save them.

God has thus far done His part; and now we, by obedience and patient continuance in well-doing, seek to do ours. To us His Word is our guide, being good for doctrine, for correction, for reproof, using it for a trimmer and a re-prover of our lamps. With it we clip off a fault here, and a bad habit there, and cast the beam out of our own eyes. With it we visit the sick, the widows, the orphans and comfort them. The good old Gospel enables us to weigh and measure ourselves with the weights and measures; to keep unspotted from the world and its polluting to work by all lawful means to save others.

Look ahead and behold the unweary multitude. To be wise virgins, should we not also labor to make them wise, even if it should cost us time, money

and our lives? Did not Christ thus labor? And it cannot be wrong to labor as He did, to follow His zeal, His love. "Freely ye have received" this doctrine, "freely give;" for God loveth a cheerful giver. Our lamps should ever be well filled with the oil of love, and trimmed with the Gospel, so that when the Bridegroom cometh we may enter in to the marriage supper. This will be heaven to all who come as God bids, let us now glance at

THE FOLISH VIRGINS.

By some the world is claimed to constitute the "Folish virgins." But this I cannot understand, for they make no profession of Christianity, but at the last day will call upon the rocks and hills to fall upon them and hide them from the face of the Lord, or the other hand, the foolish virgins will come forth and exclaim: "Lord, Lord have we not cast out devils in thy name? Have we not done many wonderful works?" The revelators of some who were neither hot nor cold. They ran well for a season, but like the foolish Galatians were bewitched, turned from the commandments of God to those of men, trusting rather to their own feelings than to the words of the Lord, saying: "If the heart is right, all is right."

The prophet says: "He that trusteth in his own heart is a fool, i. e. foolish virgins. Having begun the journey, they procure superfluous tickets and are at last caught sleeping when the train starts on. They dreamed that the commands of God were not essential, and then acted as if the dream were a fact. But God says: "Faith without works is dead, believe alone. Now what constitutes faithfulness in the sight of God? Is it not to be "blind leaders of the blind;" to go to war and kill and cripple fellow beings; to visit all places of amusement; to join societies where, on account of infidels, Jews and pagans, the name of Jesus dare not be mentioned; to charge money for seats in places of worship, so that the poor must either remain away or stand far back? O sinner think of God's goodness and turn to him! Either we shall go up or down; to heaven or hell. In heaven there is joy. The Lord help you to turn to him."

ACTIVITY NEEDED.

DR. Talmage, in a recent sermon, says: "Let us quit this grand game of trying to save the world by a few elegantly, but all kinds lay hold of the work. Give us in all our churches two or three hundred aroused or qualified men, and women to help. In most churches two or three men are compelled to do all the work. A vast majority of churches are at their wit's end, how to carry on a prayer-meeting if the minister is not there, when they ought to be enough pent-up energy, and religious fire, to make a prayer-meeting go on with such power that the minister would never be missed. The church stands working the pumps of a few ministerial clerks until the buckets are dry and choked, while there are thousands of fountains from which might be dipped up the waters of eternal life."

BEFORE we betake ourselves to rest, let us review and examine all the passages of the day, that we may have the comfort of what we have done, and make the shipwreck of one day be as marks to direct our course in another. This may be called the act of virtuous living, and contributes wonderfully to advance our reformation and preserve innocence.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
S. H. BARTON,
N. M. EISENHART,
EDITORS.

THE BROTHERS, as there will be sent post-paid, to any address in the United States or Canada, for \$1.00 per annum. These sendings are made and paid for by the editor. An extra copy free of charge. If, after the year, the agent will be allowed to receive for each additional copy, which amount may be deducted from the money, before making it to us. Many friends, friends, and correspondents may be sent to our work. They will be made payable to Moore, Barton & Eisenhart, and the money will be sent to the agent, as well as all business letters and correspondence, should be sent to the agent.

MOORE, BARTON & EISENHART,
Lansark, Carroll Co., N.Y.

LANSARK, N.Y. NOVEMBER 29, 1877.

We are again ready to fill orders for the *Brothers at Work*. Do good by using them. For prices inside on last page.

ONE was received into the Shiloh (Ill.) church by baptism last Sunday; and one at Pine Creek one year ago last Sunday.

BROTHER JOHN ELLMAN, of Iowa has been preaching for the Brethren at Martineau, Mo. Hope his meeting was a success-ful one.

CONSUMPTION has fallen in this part of the country during the last few weeks, rendering the roads extremely muddy, and traveling very disagreeable. This is an unusual thing for this climate.

THOSE who wish to act as agents for the *Brothers at Work* should send us their addresses at once, and we will supply them with an outfit for the work. We have a number of good agents at work, but can still make good use of more.

DR. FAIRBANKS, of Chicago, sends to this office one of his excellent *Parasols*, which is to be sold and the money applied to the Danish mission. Those, in the vicinity of Lansark, desiring the medicine can have a chance of doing good in two ways.

ADVICE, when sending money to the office by mail, and state clearly what it is for. It is best to send subscriptions, say for whom, giving the just office and State in every instance. If this rule be carefully observed it will enable us to avoid many unpleasantities.

WE have it printed to continue the same quality of paper as was used during the last few weeks. We have contracted for twenty-two thousand pounds, of which most of it will be used during the year just ended. In purchasing in large quantities we are not much better off.

BROTHER D. B. GIBSON is now at his home in Perrin, Mo., where he expects to remain awhile and recruit up. We learn while in Mississippi, he has been taken ill, and he was compelled to take a rest. Hope he will soon be able for the field again, for the friends a great and many labors are needed.

PEOPLE who quarrel, might be, in some measure, more in fear of understanding as to what they are here to expect and do. They should first of all be in agreement respecting the points of difference between them. If they succeed in settling these things, well, and in peace, we should be able to find further difficulties, regarding their disputes.

FROM the beginning we thought it not advisable to insert marriage notices in our paper, thinking they are not of general interest. Those who are particularly concerned in the matter usually find out all about it long before it could reach them through our paper. We do not wish to explain these things, who have been married, as such notices, for months, past, may know why they do not appear.

DOOR'S Winter campaign is said to be remarkably well advanced, being considered principally in the New England States. The

still goes on in his work and is meeting with his usual success. It would certainly be gratifying if men of his ability for usefulness, could preach the whole truth and nothing but the truth, stand up for the apostolic order of things—denouncing sin of every grade and order. Christianity stands in need of a host of bold preachers of the truth—men who with power, will fearlessly preach and defend the Gospel in all its sacred purity and simplicity.

AS to the facilities business, and reader accounts more accurate, we suggest that salesmen, as much as possible, hand in their sales-slip, to one of our agents, especially so when the money is not sent in with the same. If the money comes in the order, it makes little difference who sends it in, as, just so we get it all right; but still it is better to work through agents as much as possible.

ON another page will be found an excellent letter from brother ELMER EBY, announcing the safe arrival of himself and company at brother Hore's in Denmark. It does one good to read such letters. Hope all our readers will give it a careful perusal, and do us the honor to help the good work along. Brother EBY may be true, "for the fervent, effectual prayer of the righteous, availeth much."

BROTHER PAUL WETZEL and wife were with us last Sunday. They have sold their farm near Lena, Ill., and were on their way to Grand-Cre, Iowa, where they purpose locating. As a German speaker, brother WETZEL is a man of rare abilities, and able to do much good in pointing the truth to our kindred who speak the German tongue. He has an Eastern turn in contemplation during the winter. He is now about thirty-four years of age, and has been in the ministry some twenty-eight years. He came from Germany to this country when about twenty-one years old.

WE have been informed that some of our readers are not fully satisfied with that department of our paper known as *Science and Precept*. Now we would like it all those who feel interested in this matter, would drop us a card or note, giving their mind regarding it. We thought to keep our readers posted on the general news and incidents of the day, but if it does not please it, we can fill that department with other good reading matter. Those who have improvements to suggest should send them direct to us. It won't accomplish any good to tell them to other parties.

WE are daily receiving quite favorable reports from our agents. Already subscriptions are coming in quite freely, showing that there is some to be a large increase in our list for the coming year. Agents will send along the money as fast as they get them, so they can be entered on the galley before the close of the present year; in so doing they will enable us to be fully prepared for the great work of next year, which we should be glad to see. We should like to see the new subscribers get the paper the first number of the year, and the sooner they come out the better the paper they will get. So to it that there is this is a vigorous act. It doing the same.

BROTHER HULLERY and wife returned from the Central Illinois Mission Field last week. They report the interest in faith and unshaken religion good, and the wells for the broad field of good manners. Fifteen have been added to the church by baptism since brother HULLERY commenced work there, and the prospects for a further enlargement are favorable. He has been the great summer about 1800 miles, being a conference, preached almost every night, and frequently under very disagreeable circumstances. Many ministers have moved there, and we hope this will soon be supplied. Brother HULLERY intends to visit his aged parents in Marshall Co., Iowa, and in the course of a couple of weeks, return to the field of labor. May God bless his efforts to the good of souls.

REVIEWS are good things, provided they are reviews of righteousness—such as will build up and strengthen the church, not oc-

cupy in numbers, but in true vital piety. There are but few churches that do not need a good revival among the members—they need encouragement and a revival of their zeal, thus better preparing them for the conflicts of life. We need revivals that will make people pray more, care them to love the Master more, and serve Him better; revivals that will increase pure and unadorned religion, promote morality and improve the people generally. It wants to be a revival in the heart, something that goes to the bottom of sin, roots it up and throws it abroad, and leaves the heart filled with the love of God, and his grace, as an anointing that will not pass away and leave the professor at the end of a few weeks, but should be such as will not only put life in people, but keep it there and then keep it at work. Such revivals will be good for both old and young.

WE are in receipt of a letter from a brother informing us that he heard a few brethren criticizing some things contained in two articles lately published in the *BRETHRENS AT WORK*. After listening to them a short time, the brother told them that in his judgment they were running the risk of doing more harm than good, that they would accomplish an good unless run into the office at Lansark. This brother was right—all the criticisms and advice in the universe will do us no good, unless we hear them. If our readers have any improvements to suggest, we are always glad to receive them. Reasons for being a little selfish, but we see no harm in giving all the good advice to others, given to those who need it. It is to our own paper, we need it, ought to have it, and are entitled to it. It only costs three cents to run it into Lansark, but it runs all the way around by the judgment, may cost something a good deal, if not in this world, is that to come.

PEOPLE who deliberately refuse to do that which God commands, claiming that if the Lord were it will have to do, should be considered as being a little selfish, but we see no harm in giving all the good advice to others, given to those who need it. It is to our own paper, we need it, ought to have it, and are entitled to it. It only costs three cents to run it into Lansark, but it runs all the way around by the judgment, may cost something a good deal, if not in this world, is that to come.

ELDER A. M. DIERDORFF.

THROUGH the kindness of brother DANIEL DIERDORFF and JAMES DIERDORFF of the Back River congregation, Ill., we have been furnished with the material from which we glean the following, regarding the life and death of ELDER A. M. DIERDORFF, of whose death notice was made last week.

HE was born in York county, Pa. May 29, 1820, at old and died with the church with his 58th year, and was elected to the deacon's office six years afterwards; was chosen to the ministry in the year 1838 and undesignated to Locust Hill, State in 1840. He was ordained in 1840, and served in that capacity with honor in 1840, and church till within the last year, he was elected to the office of minister, and was called to the church at the church service upon him, which request was granted by the church. He raised a large family, the greater part of which is still living, and four of his sons hold responsible positions in the church.

ON the 10th inst. he ate his dinner as usual, but complained a little of feeling somewhat unwell, and was as usual, went and laid down on a bed. He called for some one, but in less than fifteen minutes he was dead, and thus passed away with but little suffering. He leaves his charge in the hands of others, and may they

reverse that promise and care for the good and welfare of the flock that the Holy Ghost has rejoined upon them.

THE MISSIONARY MOVEMENT.

THE Missionary Movement is growing in the East, and we trust in a commendable manner. A meeting is to be held for that purpose at Meyersdale, Pa., commencing the 4th, in interest of the Home Missionary work. We understand that the invitation is general, in order that a concentration and unity of action may be effected. May the good Spirit guide and influence every heart in the great work before them, that what is done may meet the Divine approbation. The Brethren at Work is a friend to, and a sympathizer with every effort about that path. The promulgation of the truth, though we may at times be a little more cautious about what we take hold of than some think we ought to be. We are anxious that the missionary feeling should steadily increase and more fully develop itself among our people, and therefore do not want to see a single heart, upon the part of any whose movement is calculated to be good. The Brethren in Illinois have the missionary spirit pretty well worked up in their State, though there are chances for improvement, and it is hoped that other States may meet with equal, say, even more success.

WE however suggest that caution and prudence be used in carrying forward the work. Let everything be done in the fear and love of God, for the good of the cause both at home and abroad. The good and welfare of the whole church should be kept constantly in view; get its united sympathy and support, let the whole body mutually more together in one and the same direction, and a good work may be accomplished. "United we stand, but divided we fall."

This voluntary notice might have appeared last week, but was, upon our part, unintentionally omitted. A. M. S.

THE BRAZEN SERPENT.

BROTHER MOORE.—I HAVE heard it remarked that the children of Israel were the brazen serpent, with its hundred years, and it was destroyed because they worshipped it. As I do not know of any Bible authority for this assertion, I would like to know from whence the evidence is obtained.

ANSWER: Because the children of Israel, while in the wilderness, murmured against God and Moses, "The Lord sent fiery serpents among the people, and they bit the people; and many people of Israel died." So He commanded Moses to make a fiery serpent and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he was healed (Num. 21:6-9). This took place about the year 1452 before Christ.

It seems that after the children of Israel were healed of the serpent bites, they took the "brazen serpent" down and carried it with them, and made an improper use of it. How they carried it we are not told, but evidently they carried it as a thing of power.

It is said in Hosea 10:1, "He reaped the high places, and hewed the images, and set down the graven, and hewed in brass the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." That is, "piece of brass." King's Bible. "The Lord pluck up the vine of Syria 760 years from the time the serpent was made by Moses till it was broken in pieces by Hosai."

From these facts some important lessons may be learned. That has a place and purpose everything that He has ordered, and is not put down when things are well distributed from what He designed. The serpent was made for a purpose, and when properly used, answered the end for which it was created. Through it the people who were bitten, were enabled to look to God for help, but when hallowed, had no more practical use for it.

It was never intended to be an object of worship, and now we see the children of Israel did burn incense to it, they, by that act, and it differently from what God designed it should be. They made it an object of worship, and

"MOTHER, IS WITH THE ANGELS THERE."

MOTHER is with the angels there,
She is waiting for me there,
Soon the angels they will all me,
For God will hear the orphan's prayer,
For no one to love me but thy care,
Heavenly, sick with aching love,
Oh Father take me to thy care,
For mother is with the angels there,

equates

Mother, mother, mother, mother,
Honey, sick with aching love,
Oh Father take me to thy care,
For mother is with the angels there,
Once I had a happy home,
Father, mother, then were there,
But there is no home now left me,
And no one but you seems to care,
I must live, alas! but how?
Pityless love, with God I love,
Oh Father take me to thy care,
For mother is with the angels there,

Hark, I hear the angels sing!
They have heard the orphan's prayer,
And their voices seem to call me,
Into that home so bright and fair;
Mother there is waiting now,
She will welcome my aching love,
Oh Father take me to thy care,
For mother is with the angels there,
—Suggested by Sister M. W. F.

SOWING SEED.

BY PHILIP H. BUCKLE

OUR child is sowing seed is
rejoiced at the following harvest.
We saw seed that we may reap the
benefit of, and nature teaches us that
if we sow bad seed, that we will reap
evil and imperfect fruit. There are
many ways of sowing seed, and many
kinds of seed, which children, as well
as grown persons, are engaged in sowing
every day of their lives. Some seeds
are sown at stated times and seasons,
while others are sown at any season. I
will try and tell you what kind of seed
I mean. All persons old or young, rich
or poor, good or bad, have a great in-
fluence, which they exert over those with
whom they associate. This is sowing
seed which will germinate, and produce
fruit as copiously, as the seed cast into
the ground by the farmer. Did you
ever observe what extreme evil the
father sows the seed he is about to
cast into the ground? With sinners,
you, suppose care should be given
against evil words, improper actions,
and bad conduct. How often do im-
proper expressions, uttered in an un-
guarded moment, create great anger and
strife. If we would avoid these fearful
consequences, we must be very careful
what we say or do. Be very careful not
to speak ill of any one. Never speak
to your friends of other's faults. Sow
the seeds of kindness in the hearts of
the erring by talking to them and not
about them. By talking to the erring
you may induce them to repent and love
you, which may give you a fine oppor-
tunity of doing good.

"Be kindly affectioned one to another"
(Rom. 12: 10), and thereby you will
sow seeds of love; be diligent, and you
will sow seeds of usefulness; be obedient
and truthful, and you will sow seeds of
wisdom; and with all be thankful and
prayerful for the blessings you enjoy,
and you will sow seed, the fruit of which
is eternal salvation. Remember, dear
reader, that you are not only sowing for
time, but for eternity. If you sow seeds
of sorrow, you will reap a plentiful
harvest of joy, for "They that sow in
tearful seed reap in joy" (Psalms 125: 5).
Oh! be sure that you sow naught but good
seed, that your harvest may bring forth
a "hundred fold" of that love and peace
which cometh from the Father of light.

See that the seed fall not by the way-side,
that the fowls of the air come and de-
vour it, nor in stony places, that it have
not depth of earth, but in a well filled
soil that your store-house may be filled
to overflowing. Let your seed be joy,
peace, long-suffering, gentleness, meek-
ness, easy to be entreated, etc. Let the
seed spring from a well cultivated heart
and mind. Let that hearty and kind be
in you, dear reader, which is in Christ
Jesus, that you may be permitted to reap
a bountiful harvest in that glorious field
of golden grain, in that upper and bet-
ter world. Above all sow that good
seed, love, for to-morrow may be eternally
too late. "Behold now is the accepted
time; behold now is the day of salva-
tion" (2 Cor. 6: 2).

Hollingshead, Pa.

HUMAN LIFE.

BY JAMES KEYSER.

REMEMBER human life is but
the journey of a day. We rise in
the morning of youth, full of vigor and
expectation, set forward with spirit and
hope, with gaiety and with diligence,
and travel on awhile in the straight road
of duty, toward the mansion of rest. In
a short time we reach our journey's end,
and look for some mitigation of our duty,
and some more easy means of obtaining
the same end. We relax our vigor,
and resolve to be no more terrified with
crimes, but rely upon our own conscience,
and venture to approach what we see
through the labyrinth, till the darkness
of old age begins to invade us, and dis-
ease and anxiety obstruct our way. We
then look back upon our lives with hor-
ror, with sorrow, repentance, and wish—
but too often vainly wish—that we had
not forsaken the ways of virtue.

Happy are they, my friend, who are
not to despair, but shall run sober, that
though the day is past, and their strength is
waxed, there yet remain one effort to
be made; that if failure is never hope-
less, nor sincere endeavor ever misdirect-
ed; that the wanderer may at length re-
turn after all his errors and that he who
implores strength and courage from
above, shall find difficulties giving way
before him.

Resolve never to touch evil. We thus
enter the houses of ease, and repose in
the shades of security. Here the heart
sloths and vigilance subsides; we are
then willing to inquire whether another
advance could not be made, and whether
we may not at least turn our eyes upon
the garden of pleasure. We approach
them with scruple and hesitation; we
enter them timorous and trembling, and
always hope to pass through them with-
out losing the road of virtue; but tempt-
ation succeeds temptation, and our com-
pliance prepares us for another.
We in time, lose the happiness of im-
munity and sober our disquiet with
sensual gratifications by degrees. We let
fall the remembrance of our original
intention, and quit the only object of
rational desire.

BELIEVING GOD.

BY A. H. HENSON

FOR what is your life? It is even a
vapor, that appeareth for a little
time, and then vanisheth away (James
4: 14). Few indeed regard the solemn
truths found in God's Book of life. In
this Book we are taught the frailty of
mankind. Not only in this Book is our
frailty made known, but everywhere are
these visible tokens of the truthfulness

of the apostle's assertion. Oh how many
go on in this life as though there were
no such thing as being called by death
to a spirit world unseen by mortal eyes.
It appears as the apostle heard just
what we hear about death. I will do
this and so. We then talk as though
we had the same promise of to-morrow.
But we have not the promise of to-mor-
row, and to show that we have not,
James says: "We ought to say, that if
the Lord will, we shall live and do this
or that." "Why be so precise?" says one.
Because the same apostle says: "But now
rejoice in your own boasting; all such
rejoicing is evil; therefore to him that
knoweth to do good and doeth it not
to him it is sin." In answer to this
some one says: there is not much harm
in telling what we will do to-mor-
row. This is the question. The ques-
tion is, is it there much or little harm
in it, but it is right according to the
apostle's language.

Tongue cannot express the effects of
sin; but if we repeat not we shall feel
its effects. "God cannot look upon sin
with the least degree of allowance." If
a man doubt God's Word or only
part of it, he is not a believer in God
according to the Gospel. Moses was
able to divide the red sea with his rod,
because he believed in God. Had Moses
not believed and obeyed the words of
God, do you think the sea would have
been divided? Again it was the power of
God's Word and Moses' obedience there-
to, that brought the water back to the
destruction of Israel's enemy. The
power in God's Word and the obedience
of Moses brought water from the rock,
to quench the thirsty Israelites. But
notice the effect of not strictly comply-
ing with God's Word. When Moses
and Aaron were told to gather the chil-
dren of Israel together, that they might
drink again of the same rock; they did
not strictly follow the Lord in the mat-
ter, hence were not permitted to enter
the promised land. There are multitudes
of people who look upon many things
the Lord has commanded as lit-
tle things. We should be careful that
we fall not into the same error. "For he
that will love life, and see good days,
let him refrain his tongue from evil, and
his lips that they speak no guile" (1 Pet.
3: 10).

Though our lives are but as a vapor
which appears for a little time, yet if that
little time be well improved in the ser-
vice of the Lord, we shall be prepared for
an abundant entrance into the kingdom
of God and His dear Son. This is why
we try to obey God. We cannot do this
by sight, but as Paul says, "by faith." We
are only saved by the name of Jesus
and no man can come unto the Father,
but by Him. "Straight is the gate, and
narrow is the way, that leadeth unto
life, and few there be that find it."

TURN TO JESUS.

BY WALTER BRY.

"Come unto me all ye that labor and are
heavy laden, and I will give you rest."
"COME unto who says one. Unto
Jesus: He who died and died for the
whole world. What does Jesus
promise, if we come unto Him? Rest.
Rest for the sin-laden, sin-stricken
sinner. Who feels the most need of this
rest? One who sees his ruined condi-
tion, in a sinful state, and Satan's heavy
burden, resting on his shoulders. We
find him to be a hard master, and in the
end, after we do all for him, have no
rest. I venture to say that the vilest
sinner, by coming to Jesus in prayer,

with an humble and honest heart, will
receive rest. Yes, but one may say, do
you think I can really have rest? We
would say to such persons: Only try Jesus
and see if He will not do what He
says. If more people would try Jesus,
they would find that it is reality in what
He says. If a man comes to us and
wishes to feel something, we generally
don't feel inclined to buy unless he in-
sures it. Then if he says, try it, and if
it don't suit you, don't take it, then we
are apt to try his plan (or medicine).

How are we to come to Him? By
His words. "My words are truth and
life." Don't accept any one's word,
that don't correspond with His words,
for they will stand firm, when everything
will pass away. Heaven and earth
shall pass away, but my words shall
not pass away (Matt. 24:35). Oh! if
we only would believe this, we would
not have so much unbelief and ruin-
ation!

THE CHURCH'S SUCCESS IN THE
PAST, AND ITS FUTURE
PROSPECTS.

BY E. F. THOMAS.

IT is a commendable feature among
the Brethren, at last, to make an
effort in what long has been wanted—
missionary work. This is encouraging,
though among the last to take hold of
this great work. It is owing to a want
of an earlier move in this direction, that
the Brethren do not now number thou-
sands instead of hundreds. As people,
we are not even well known and repre-
sented in our own country, much less
in foreign lands. A success numerically,
is all that we can well expect for the
degree of effort we have put forth for
the spread of the Gospel and conversion
of souls. But little money has hereto-
fore been expended for the advancement
of the cause of our bleeding Redeemer.
Less than one thousand four hundred
(1400) at present will number our mi-
nisterial force, authorized by the church
to promulgate the glad tidings of salva-
tion. And not a few of the above
number have ever preached a single ser-
mon. Three-fourths do not probably
average one discourse per month. A
large per cent. of us lack the ability to
take up a subject and do justice to it
in the time that should be employed in
a single discourse. A want of education
and a proper time to study the Bible
have been a great drawback to the suc-
cess of our ministers. Some of us are
not what may be called good readers.
With such, the work of studying the
Bible is slow work, and more especially
when they get old, of which class quite
a number have been chosen to the mi-
nistry. Considering the extraordinary cir-
cumstances under which most of our
ministers have been laboring heretofore,
when compared with the ministers of
other denominations, our success has
been all that could be expected. How
often our ministers must hear the in-
vitations of our dear brethren—"Come
and preach for us," at the same time
expressing to us the commission which is,
"preach the Gospel to every creature." This
cannot be accomplished by the
ministers alone. The laity is not to be
blamed for this. Our church has
never given them any method by which
they could help in this great work.

We need not say to our readers, that,
from the foregoing we may learn the
necessity of a general working up among
brotherhood, and that greater efforts
must be put forth to fulfill the great
commission of Him who could say: "All
power is given unto me in heaven and

upon earth." The church generally, is unthankful at this time, much greater zeal to have the Gospel preached, where it is not known in its primitive purity. Denmark is at this time reaping some of her greater zeal in the good work. Canada and England are not forgotten. Even at home in the United States, we heretofore have been very imperfectly known. Brethren in the East, we think, will work up the home mission. Brethren let us take hold of the work. The proposed "National Convention" of the brotherhood, will likely awaken further interest in home mission work; but proper planning is not all that is wanted to move this work along with good success. Properly nurtured plans must be executed. Every brother and sister should have his and her heart in the work.—The proposed fifty cents to each member of the church is a good move. If properly applied and executed,

"WHAT MUST I DO TO BE SAVED."

BY DANIEL LAMON.

IN this age of many questions none are even propounded that are of equal importance with the above. Some are perhaps so constantly before the minds of men, about which there is the same amount of wrong thinking done. It is all who desire to be saved would act in the matter as the Lord said, instead of acting as we think, it would be much safer; but in this age as in preceding ages, men talk more about what they think should be done than about what the Lord said they should do. Namaan thought wrong when he thought he should be healed by the prophet striking his hand over his leprosy and calling on the name of the Lord. It must be done not as Namaan thought, but as the Lord said. Saul of Tarsus not only thought, but *very* thought that he ought to do many things, contrary to Jesus of Nazareth, which he also did. His course was wrong, no matter what he thought about it. Men are apt to think wrong as to do anything else wrong. The main sin on his part was his ignorance. He was in search of better knowledge, but he did not know better, because he did not *try to know*, and blindly and persistently pushed on in his course, without trying to know the truth; later he learned that in order to be saved he must do, not what he thought he ought to do, but what the Lord said.

When we come before the judgment we will not be judged by what we thought, neither by what our brotherly thought or practiced, but by what the Lord said. Jesus says: "The words which I have spoken shall judge you in the last day." Hence let all who desire to be saved be governed in this great matter of salvation not by what they think nor by what their forefathers thought, and practiced, but by what the Lord said; not only by a part of what He commanded, for it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." What then does the Lord say shall be done by the saved? Answer: The Lord said, "He that believeth and is baptized shall be saved." To believe and be baptized, therefore is safe. When the father asked the question, "Sirs, what must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ and thou shalt be saved." Here we have a man who desired to be saved, but hearing

always goes before faith. "They preached unto them the Word of the Lord." After Philip had preached Jesus unto the man of Ethiopia, and he believed with all his heart that Jesus Christ is the Son of God, then baptism also followed. After the proto-teachers heard and believed the preaching of the apostles, their hearts being now changed by faith in the Son of God, they asked: "Men and brethren, what shall we do to be saved?" The ready answer of the inspired apostle was, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."

These sinners, it seems, after believing on the Lord Jesus Christ, must repent of their sins, which means forsaking them, and be baptized for—that is, in order to the remission of sins. It follows then, that to believe on the Lord Jesus Christ, to repent, and be baptized in the name, which means by the authority of Jesus Christ, is the Divine method of obtaining pardon, and becoming a child of God. "No risk so far," says the prudent believer that intends to make sure his salvation: "I believe with all my heart that Jesus Christ is the Son of God, that He is Divine, that all He ever said is true, that all He promised will be sure to follow. I have forsaken my sinful habits, and have been baptized as Jesus commanded by true immersion, or into each name of the Holy Trinity which is as safe as can be made, and hence I have the testimony of the Spirit in written words, that I have the pardon of my former sins, and am a child of God. Now as the Lord has done so much for me, what can I do for Him?" Answer: "Observe all things" (whatever He commanded). "Old things are now passed away, and all things have become new," you are now a new creature in Christ Jesus; you must not now render evil for evil any more, but overcome evil with good. You must love your enemies; bless them that curse you, and pray for them that despitefully use you and persecute you. "If this enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt be at peace with him upon his head." "Be not overcome of evil, but overcome evil with good."

Thus as a child of God you must stand aloof from worldly strife, and both love and live the principles of love and kindness, taking to yourself the whole name of God and go forth with the "weapons of our warfare which are not carnal, but mighty through God," and do what you can in pulling down the strongholds of sin. If it is not in your line to wield the sword of the Spirit from the pulpit, seek to it that other good, while you practice the word preached, and see that those sent are properly sustained while out battling for the Lord's cause. Every child of God should, like the Master and His chosen apostles, feel a deep concern for the lost, and be a missionary in spirit and principle, of which more in my next.

CHRISTIAN LOVE

BY G. W. MILLER.

LOVE exists in a thousand different, or special forms, all of them good. Christ's natural love of His true followers, is one of the highest forms. But it is not in itself, the thing to be chiefly sought. That disposition which is most Christ-like appears, not so much in affection for good, the devout, the morally attractive—as for the needy, the imperfect, and the repulsive. Whoever

takes into his heart these lowest, must needs hold there all besides; and he it is that has entered most deeply into the Spirit of Christ. Love is fed from a thousand springs, some higher, some lower.

Dear reader, you are aware that these Christian friends of ours, who are true, and brave, and pure, and sweet, tender, and unselfish, we love these when we know them, just as we draw our breath, because we cannot help it. So, then, how many and how strong forces draw together those who really live in Christ. The grand sin and hope and passion of life is common to them. What warfare so knits comradeship as the pure search for truth, the service of faith, hope and charity, the crusade of love against all evil? And in those who live for these things, there grows a moral beauty, and in the same degree of sensitiveness to the like quality in others, which are the very condition of the noblest natural affection. Now, such a relation is not to be created by any isolated line of endeavor. The natural love of Christians, so far as it has a distinctive quality of its own, will arise naturally and freely among those who are truly Christians, and are known to each other as such; and the degree of its order will correspond to the depth of their Christian character and the familiarity of their acquaintance. The main condition of life needs to be given in a different direction.

Christ to accomplish good sought, society and the friendship of the sinner rather than of the sinner. Since it is to a late, but nevertheless true, this man, the Christ turned aside from the scholars, the supporters of popular religion, to go among the outcast and the vile. He went among them, not only to preach and to teach, but to live with them, and to be with them in some sort inexpressible, but to gather them about Him in intimate social relation, to recline at table with them, and in fact, it was not enough for Him to heal their diseases; as He did so, He must lay His hands on them, it was not enough for Him to do them good; He must take and really love them. He sought their love. He put His heart and His life into that, the love for the unlovely. He declares that to have been the object of His coming and the purpose of His work. "The Son of man is come to seek and to save that which was lost." He turned from the degraded, just as a mother turns from her well-child, to pour out her heart's loving-kindness to the sick one, because it needs her. He gave Himself as the representative and expression of the quality in the Divine heart—God's yearning tenderness after His lost children.

What a picture He drew to stand while the world lasts, as the expression of what God's nature is! The prodigal, who had forsaken his home, and rioted with harlots, and gone down into the lowest depths, and comes back just because he is so wretched he cannot stay away; and the father who meets him, not with measured terms of forgiveness and probation, but falls on his neck, and kisses him and weeps over him! If we would drink of the cup which Christ drank of, and be baptized with His baptism, we must enter into this Spirit. Do men seem to us as so low, so unworthy animal that they are not worth laboring for? Oh no, this cannot be, in every one of them there burns the spark of a divine life—there lives a germ that may grow into the image

and likeness of God. The whole human family belong to Christ; and He loves them all. The lesson our Master left us, is to love and care for sinners as God loves them and sends His sin to shine upon them; to take into our selves the children of misery and despair as our Savior took them into Himself, and for them laid down His life.

Edw. D.

WHAT THE BRETHREN BELIEVE.

BY A. LAMON, CHURCH.

THEY believe that God is. They believe that He is a Rewarder of them that diligently serve Him. They believe all the Gospel that other professors of religion believe, and more. They believe that believers only should be baptized into the death of Christ according to Matt. 28: 19. They believe that when the Gospel says we should "keep the commandments," it is right to obey them. The Scriptures teach that all adults are sinners, and they believe it. Believing this, they endeavor to live in order to change their actions. Believing this, they teach the Scriptural injunction "be baptized for the remission of sins." That a man's salvation may be changed, doing this, and seeking to do all things whatsoever the Lord demands, they are "born of water and the Spirit"—see the Kingdom of God. Believing and seeing this way is Gospel faith, and having Gospel faith, a man does not believe as he pleases—for devils believe as they please, and then tremble.

Being born again, the Spirit of God testifies that "the grace of God hath appeared unto all men, teaching them that to deny all ungodliness and worldly lusts, is the duty of all believers." Believing all that God teaches, we then believe that the just shall live by faith, go on to perfection, and ultimately dwell at God's right hand, the sinners have no power of sinning. Live in rebellion against God, and if unpunished shall be punished with everlasting destruction from the presence of the Lord. They believe that Christ died for the sins of the whole world, was buried and rose again, gaining a complete victory over death, hell and the grave. They believe that repentance, faith and baptism are required of all who can believe and obey. They believe that God works in the heart with His Word and Spirit to will and do of His good pleasure," making men better and prepare them for a higher and nobler life. He thus gives them power to become the Sons of God. In short, they believe all that the Gospel teaches, and consider nothing essential that it does not teach. All the power, all good, all the essentials necessary to receive saving faith, are found in the Gospel, and things not found there are not required of any man.

SHUT THY DOOR.

I FEEL that all I know and all that I teach will do nothing for my soul if I spend my time, as some people do, in business or company. My soul starves to death in the last company, and God is often lost in prayers and ordinances. "For many in prayer," said he, and "shut thy door." "Shut thy door," means very emphatic, "Shut thy door," means that it means shut out, not only sinners, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder.—Cred.

Turn to the case of Cornelius of Caesarea. "A devout man, and one that feared God with all his house," and find "an angel of God coming to him," directing him to "send men to Joppa, and call for one Simon, whose surname is Peter."

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People."—LUKE 2: 10.

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"JESUS ONLY."

REV. D. H. WESTER

THIS ABSTRACTING IS BY THE AUTHOR.

[illegible][illegible]

Unbelief is the sin of sins. Doubt is the daughter of unbelief. The Written Word is God's Divine Revelation, and he that doubts it loses his means of salvation from sin. This revelation reveals the only Saviour—Jesus, the Son of man and the Son of God. No other Saviour but

a God-man could come and rescue a lost world and bring back to God every one who is willing to come. The only way back to the lifeless joy of Eden's sinless garden is open. To him that believes, and obeys the voice of the only Savior, the entrance is possible. He that says he believes, and does not, the work shall never last; the ever-sanctifying fruit of the Tree of Life. The more we are transformed from the world and its gods, the more we will be conformed to desire, the only Savior, and in His Church, the only ark of safety. How can it be otherwise? Why should we want to have it any other way?

[illegible]

OIL AND WINE FOR A BLEED-
ING HEART

DOI: 10.1002/anie.200525616

in der Statistik der Teilschlachten –

NEED is to an and end, and nothing gives
— him pleasure but what is an offense to piety
and righteousness. "Earthly, speak the
EVIL!" This is the character and justice
of millions on the earth, and, with some
exceptions, of two thirds in the church. Earthly
and sensual is written on the foreheads of
many. And when members are kindly free, bold
tongue and devout one another, send the hell-
thunder of rebuke from eye to eye and
one heart to heart, they are simply EVIL, and

With some it is as easy to break hearts as to break their daily bread. It has been your misfortune to be mauled under the heel of treachery. For years your lacerated heart-damage has been quivering in the desolated agony which your nature has known apart from the consoling solace of God. The debt on your heart is ruin and life-sapping, and abounds in no healing under the long and unending medication of Him, who was wounded for our transgressions, and died for our iniquities. The waters of life will gush free and fresh as ever, and you have access to the Uncreated Fountain in which to wash your suffering, bleeding, desolate heart.

Which you have lost in the creature, but more
 you receive in "the Man Christ Jesus,"
 never launch the thought that any wound in-
 flicted by a fellow-being is inescapable by the sin-
 ning of Him of whom the human is *its best*.
 It is but a faint image. No vengeance can be
 taken by the desertion of the nearest, dearest,
 their blood, which cannot be more than killed.

by the presence and fidelity of "the Chariot among
ten thousand," the Fountain and Complement
of the affections. Jesus enters the inner sanc-
tuary of the soul through the breach which leads
into a treachery and *erectly* have made. Your
body, soul, and spirit require that you seek your-
self so fully to Jesus, and keep up such an un-
broken, bliss-supporting intercourse of holy love
with Him, as to have yourself and your grief
swallowed up in the depths of His own exulting
joy.

Neither you nor I, nor any created being, ever suffered such a surge of disappointed love as the Eternal Love endured. But His faithfulness to His high aims and individual destinies is inviolable. He never. Repent Him the attitude of a Divine Lover. He will not. He will approximate your possibility, in Christ, to what you have you like with Him in Him, in Him. In your cherishing significance of Eph. 4:8. In your cherishing every you have to do with the who Himself had every heart-string rent, every self and self-sources and language of "grief," which will be the language of "grief," the eloquence of tears, and the eloquence of noblest pity. If you will give yourself to His pleasure as He gave Himself to your triumph, and think more of His glory and the greatness of His mission, than of your own disappointment and heart-aches, you will gradually grow into a new life, and will seek a new source of compensation for your own trials, that all the notes of your thirst will be quenched, and pined on a new key, and life will become a Psalm in which love and joy and peace and thanksgiving will be the leading notes. Do not doubt it. The word of your "eternal inheritance" is the pledge of its fulfillment.

[illegible]

Due to be right, to be right at all times. It is better to be right than to be successful and wealthy. Better have men oppose and abuse you for being in the right, than to applaud you for being in the wrong.

THE POWER OF GOD

BY STEVEN GILBERT.

¹¹ Cf. his own will begin for us with the word of truth."

FIRST thought that is presented on an investigation of this language is, that we were away from God—that we were aliens from Him, and strangers to grace, and without hope and God in the world. And while thus situated, God so loved us that He sent His only begotten Son into the world, that whosoever would believe on Him should not perish, but have everlasting life.

If we just peruse the history of man before the unbecoming, we can see the love of God in all its beauty, and can feel and say like the apostle of old: "What is man that thou art mindful of him?" and as said by the apostle Peter, "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who has begotten us again into a lively hope, by the resurrection of Jesus Christ." Now, as it is generally admitted that God, and of love, sent His Son into the world to save the human family, I will leave the testimony ethical, and motive, by which means or power He brought us.

James says: "With the word of truth he baptizeth us." We then see that it took a *means* or *agency* and Paul in conjunction of this, says we are not the *power* of the Gospel of Christ, but it is the *power of God unto salvation* to all *them that believe*. He also tells the Corinthians that, "through the Gospel he had forgiven them." Peter wrote to those who had persecuted themselves, being here (in *agape*) not of corruptible but of incorruptible seed, by the word of life, which liveth and abideth forever. From the testimony adduced, it appears plainly, that the power, by which we are saved, is the word of God.

Now at that time there was much power in the world and for various purposes, we are herein brought lessons from observation. Suppose, for instance, there was an engine of power built to survey passengers to foreign lands. The power is complete and capable of doing the work, but the style of the engine did not suit ours. We might suggest to stop off one of the firewheels, to enlarge and improve them. The engineer suggests that his wages must be raised, or he will not be so contrived to.

Another conclusion it will be so convenient to have the power, and still have other suggestions, and advice, and to find that there are so many ways and no one definite road left, so that the conclusion is, that the heat could never move. Just as in a spiritual light, and has given us a way to be saved, a power to compel us solemnly alone the traces of our want into the presence of Christ, and now if we want to enjoy the powers by which this is done—by which the angels and holy men of old were saved, we will never reach the land of promise, as the master himself, "no man's equipment," necessarily, led us to our final destination. They don't want to care whether it is one Christ put in the power or not. There is no way by going to rise the veil of truth, that we are anything about engineering. They never reach their lessons from the Lord, but teach their engines to conduct people on the mistakes, and are that the observe all that He has prescribed for their safe transit. Then it concludes with the admonition that, "if ye will not receive these words of the book of this prophecy, feed shall all men that eat of the book of life, and not out of the city."

goodness and truth are of more weight than brilliant talents, and good temper goes further in a great gift. We cannot expect people to love either in our principles or our sincerity, unless they see them leading to sound and honest

ON THE OCEAN.

BY ANDREW ROY.

THU LIGHTS on the ocean.

With its terrible confusion,
While calling thither miles on hour,
The waves are rushing, the waters are splashing,
While the engine is using its power.

Though the vessel is asked,
What power it needs and needs,
It is none to lead a helping hand;
Through the wicked and the crew,
Help to compose the crew,
Tossing men we expect to see England.

And if I'm not mistaken quite,

I'll be a happy sight.

To all on board the vessel.

The crew will then depart,

Indications quite diverse,

According to their disposal.

Some may perchance,

Go to Paris in France,

While others go down to Holland;

But we have at our heart,

To go to Denmark.

To see the little brethren band.

And if we meet them there,

In both our hands we'll bear.

We will think of loved ones at home,

Who with broken heart,

Said when we did part,

I wish you well while you are gone.

Dear brethren and sisters too,

We're parted far from you,

And the mighty deep calls between;

But remember the cable,

For it is not a fable,

It carries the message back unseen.

Just so will your prayer,

Any hour there.

If they touch but the end of the wire,

Will be heard by the Lord,

According to His Word.

And will lift our souls up higher.

And when we get through,

With our back here to do,

And return to heaven, we'll come again.

We'll go back the power,

For three long happy days.

We spend his time in Europe, Amen.

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vious to our day thought about it. But did not Paul say in the same connection that he used none of this power over the Corinthians? True he did not for some reason or his right over the Corinthians at that time, but he called other churches taking verses of them to do the Corinthians service" (2 Cor. 11:8). Never will the church go forth in all her strength to subjugate the world by the power of the Gospel, until each child of God becomes a missionary in spirit and principle, and until we get back to the safe old way of doing missionary work.

I mean the way of individual congregations setting apart men for the work, and sending them out. For apostolic example see Acts 13, where the church at Antioch having prophets and teachers, set apart Saul and Barnabas for the work, and sent them out. In this way the evangelist (his sent out), are responsible to the congregation sending them for their conduct; and should look in turn to them for instruction and support.

In order to make the best of our facilities in moving on the Lord's cause, we must as children of God, divest ourselves of all superficial, of costly array, and of wearing of pearls or gold, and adorn our bodies in modest apparel. Says Paul: 1 Tim. 2:9, "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Here are four things mentioned that the Holy Spirit will not have the child of God adorned with, no matter how many think there is nothing in dress, and that the heart can be right where such things are desired, chosen, and worn.

Another who is governed by what he thinks, or by what some one else thinks, instead of by what is written, goes before magistrates or other civil officers, and with uplifted hand says: "I do solemnly swear," etc., when Jesus Himself said: "I say unto you swear not at all; but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:34-37). James says: (5:12) "But above all things, my brethren, swear not, either by heaven, neither by the earth, neither by any other oath, but let your yea be yea and your nay, nay; lest ye fall into condemnation." This forever prevents the child of God from mixing with oath-bound societies, even if there were nothing else against mixing with such societies. The true child of God instead of spending his time and his Lord's money in oath-bound societies, will rather spend all surplus means and time in bringing sinners to Christ that they may be saved.

Another thinks he can be saved without washing the saint's feet, though Jesus plainly commanded it in John 13. Another thinks it is not necessary to salute the brethren with an holy kiss, though it be five times commanded in the New Testament. The true child of God however will take no risks; but joy and peace in doing all that Christ and His apostles commanded which is the only safe way to salvation, no matter what men think.

WHAT DEFILES.

BY J. J. BROWN.

THE mind prompts the person to act. All of us have our daily actions and conversation. What comes us to speak? Out of the abundance of the heart the mouth speaketh." Do we

speak good? Then the heart is good. Does the tongue speak evil? Then that tells the condition of the heart. The mind reaches far from the body. My mind reaches forth to a dear brother and sister on the Pacific coast. The mind reaches to the happy ones across the Atlantic ocean. Often I think of them.

How often we see men order saloons, no doubt to drink from the intoxicating cups. Their minds are not on God. I never permit the salubrious mind, the evil spirit to lead you away from God! It may not defile, but what you eat or drink that defiles, but you often take a drink or two and then the devil gets so strong in you that he makes you utter curses,—this defiles you.

God is pure. All things He made are pure. The air is pure, yet men will poison it with tobacco smoke to be breathed by those who have no pleasure in such smoke. The child pure and good, is gradually led into sin. A good father once said: "Boys, do not do any thing unless you see me first do it." These boys never learned to smoke or chew tobacco, nor drink strong drink. They are all men now, and the great examples of their father have brought forth excellent fruit. Fathers bring up your children as God teaches, and when they grow old, they will not depart from it. Children, always obey your fathers, and it will be well with you. Remember, disobedience defiles, and obedience makes happy.

TO MY BROTHERS AND SISTERS IN CHRIST.

BY JOHN McFARLAND.

LOOK to yourselves, that we lose not those things which we have wrought, but that we receive a full reward (2 John 8).

By the apostle's expression, we understand that something of great importance must be wrought, and when it is wrought we are admonished to be careful not to lose it. By nature we are carnally minded, ever desiring to fulfill the lusts of the flesh and of the mind. We all had our conversation in times past in the lust of our flesh (Eph. 2:3). At that time we were without Christ, being "aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world."

Seeing that by nature we are destitute of the love of God, and have no promise of eternal life without the Redeemer, we must work those things which God has ordained for our salvation. Except a man be born again, he cannot see the Kingdom of God. Here something must be done before he can see. This doing something is God's power of opening man's eyes. And when he is born again, he is a new creature. "All things are become new" (2 Cor. 5:17). Having been born again by the Word of God, the inconvertible seed, we are to look to ourselves that we lose not that which we have wrought, but go on unto perfection. And to obtain a full reward, we must, with full purpose of heart, hold fast to the whole counsel of God—the entire Truth.

Christ said: "Ye are the light of the world." Now to be the light of the world, we must have the confidence of the world; otherwise our light will be darkness. Our lives should be such as to inspire confidence in those around us; and if we really possess the true riches of Christ, the light will shine bright. I do not mean that this light should

shine only among our friends and neighbors, but also in our own family and wherever we may go. Our children should be able to see that light every day, and if they do not, O what a pity! We should give them loving admonitions, rather than harsh reproof. We should speak tenderly and compassionately to them instead of scolding them. Here we should look to ourselves, and look carefully.

Being convinced that there must be a thorough change of heart, and then kept in that state, we can hopefully look forward to the reward. Every man shall be rewarded according to the work done in the body. "The word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward." This shows that disobedience will be justly rewarded. The righteous shall be rewarded for their acts of kindness. Then let us not be slow in doing righteous acts, that we may hold fast our profession without wavering, seeking to glorify God in all things.

MISSIONARY.

BY J. P. WHITNEY.

WHAT a theme for the truly earnest

Christian! How the heart of the philanthropist throbs, when contemplating the grand, glorious and God-sent scheme, which is now seemingly calling the sympathies of our brethren—how! O how the saint flashes, hither and thither, apparently viewing for the first time the almost limitless territory in which Christianity, in its apostolic and pristine soul-cheering purity, is not preached and known! And when it is written, "The earth is to be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9), we stand amazed when we fully realize the meager effort which the church has put forth to bring about this glorious and happy consummation. When we consider the general adaptation of the Christian religion to the wants and conditions of the people of all nations, kindred and tongues, the design of our heavenly Father in spreading the Gospel, seems to be apparent; and the duty of carrying into successful execution His design and purposes becomes at once obligatory upon His church. "All nations shall call him blessed" (18:27-17). In every nation he will be faithful God and worketh righteousness is accepted with him (Acts 10:35).

"I saw an angel flying in the midst of heaven having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, kindred, tongue and people" (Rev. 14:6). "If thou forsakest to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest behold we know it not, doest not that but loveth the heart consider it? and he that keepeth this say, doth he not know it? and shall he not render to every man according to his works?" (Prov. 24:11, 12). These with many other passages are strongly indicative of God's intention, while the numerous prophecies, fore-shadowing the universal prevalence of the Gospel, point out unmistakably the duty of the churches in the spreading of the Gospel.

It is a most impressive truth, that the last injunction of our Savior to His chosen apostles was a missionary injunction; and His last promise a missionary promise; and in view of all this, it seems strange that so many of our brethren, instead of putting their shoulders to

Zion's wheel, putting forth every effort in spending the Gospel, they seem to go along following their daily avocations of life seemingly unconcerned about anything but self, never thinking that beyond the restless deep, are souls starving for the bread of life, or probably they think that all missionary infusions were leading on to the church only during the times of the apostles. But in reading Matt. 28: 19, we see that the obligation is co-extensive with the promise, and as the promise extends to the end of the world, the obligation must do so likewise. It is therefore as obligatory to-day as it was then. Hence to-day the church is responsible for the conveyance of the Gospel of peace to all nations; and O how terrible will be her sentence in that day if she be found delinquent. Hence I take the right view of Matt. 28: 19. If so, then with trembling only can we view the mighty work which lies ahead, and for the accomplishment of which there must be brought into respiration, agencies and instrumentalities (especially Biblical), in order to bring about the happy consummation contemplated in Isa. 11: 9.

What a field for labor is portrayed to the mind in the phrase "Christian Mission." And how the loftiest schemes and projects of human wisdom sink into insignificance, when compared with it. When we take a retrospective view of the history of the apostles and primitive fathers, we see a record of a zeal in the propagation of their faith, worthy of our imitation in this enlightened and Christian age. None of them lived unto himself, but all went forth in the Master's cause, with an ardent which no opposition or discouragement could quench; based up with a love for their fellow-men, they went forth with an activity which no labor or suffering could abate.

If everyone in this nineteenth century had some apostolic-like zealous missionaries, how the curse of our dear Redeemer would have been broken, until the halo of its glory would encompass every corner of this sin-cursed earth, eradicating evil, illuminating every sin-burdened soul, shedding its luminous beams upon all alike, and making every thing radiant with heavenly light; a consummation earnestly petitioned for by all Christians. And there is no project which can so effectively accomplish this, as "Christianity in earnest" or the missionary movement in contemplation by the brethren.

Surely no true Christian can turn a deaf ear to any lawful project having for its object the spreading of true Christianity, as we understand it, to his fellow-men living in adjacent sister States and nations, and crying in the language of Acts 16: 9, "Come over into Macedonia and help us," to bear some part in the accomplishment of objects *scholarship* and around which combine the dearest interests of earth and heaven, should not only be a pleasure, but a duty standing prominent in the catalogue of Christian obligations.

(To be concluded next week.)

WHO AM I?

BY A. J. HARTMAN.

MAKE men drink. I break the mother's heart. I clothe the children in rags.

Do you see that swarming gnat? That's one of my victims. I fattened his coat and carried his kisses—set poverty's dogs upon him—led him from his starving family, robbed him of character and

comfort and damned his soul!—What? Damned his soul? Yes. Ages, ages have passed. Listen! Listen! Listen! A roaring dead! Wailing! Weeping and gnashing of teeth.

"Sullen moans—hollow groans, and shrieks of tortured ghosts." Water! Water! Water!!! I am tormented in this flame! Do you hear this miserable din of millions? I pounded these walls. I kindled these fires. I dug the grave, drowned a world, drove man out of paradise, planted thorns in his side and flooded his pathway with tears, briny and bitter. Let men love me. They sport with me, fondle me, roll me as a sweet morsel under their tongues. I do not they do love me—love me better than their brethren. I am their chosen companion everywhere. In the palace, the parliament—not a heart that I have not corrupted, not a soul that I have left untrained.

My color is as scarlet and red like crimson. Who am I?

CHRIST'S SUFFERINGS.

BY MARY ANNE HENRIK.

JESUS had labored with His disciples a short time, and taught them the Will of the Father; and about the time that this mission was completed, He exclaimed: "My soul is exceedingly sorrowful even unto death." The weight of the sins of the world came upon Him. He felt the burden. It brought sorrow upon Him, the end thereof being death. In this state of mind He called forth His disciples to go with Him to watch. There He prayed to the Father for help, for strength. O what a sad heart He must have had when He pleaded with the Father, that if it were possible to "let this cup pass." To drink from that cup was terrible, yet He was willing for man's sake. "They will be done." This was the sublime idea.

What a sad hour when He knew that the sins of the whole world were resting upon Him! And when bearing all this, all others forsake Him. It makes us feel sad to know that the good had to suffer for the evil. How many, like Peter, in the hour of trial, forsake the Master and lay down to sleep by the wayside, leaving the faithful and weary to watch and work alone. Many a melting and bleeding heart might be healed if the eyes would keep open and the ready mind do as directed in Gal. 6: 2. It is thought by not a few that they cannot endure the trials and troubles of those who practice Gal. 5: 12. But who can be able to walk in the footsteps of the Savior as taught in Matt. 26: 67, and not filter? Only they who have abundant grace from the Father, Son and Holy Spirit, and have yielded themselves to be led by the hand of God.

When we read the sad history of the death of our blessed Redeemer, and the great love He had for sin-slitting His blood for us, we are constrained to sing:

"You deliver world, alone,
With all of creature good;
Only Jesus' passion,
Who taught me with his blood:
All thy pleasures, I forego;
I triumph in thy wealth and power;
Only Jesus will I know,
And Jesus crucified."

"How to know, to love and please,
And please without end;
This is all my happiness.
On Jesus to depend,
Daily on his grace to grow;
And ever in his truth abide;
Only Jesus will I know,
And Jesus crucified."

GODLINESS WITH CONTENTMENT.

BY F. R. KAYLER.

"BUT godliness with contentment is great gain" (1 Tim. 6: 6). Paul says, "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." To present the *subject matter*, the promise of godliness clear to the mind, the better way will be to look up the promises and spread them irregularly order before the reader. I quote largely from the Pauline. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Delight thyself also in the Lord; and He shall give thee the desire of thine heart" (Ps. 37: 3, 4). "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house; and his righteousness endureth forever. Unto the upright there iseth light in the darkness" (112: 2, 3). The Lord is high unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him; He also will hear their cry, and save them" (115: 18, 19).

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6: 33). And every one that hath forsaken houses, or brethren, or sisters, or mother, or wife, or father, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life (19: 28). But he shall receive a hundred-fold now in this time, his house, and brethren, and sisters, and mother, and children, and lands, with persecutions, and in the world to come eternal life. Therefore let no man glory in his works: for all things are yours; whether ye Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. 3: 21, 23). There, dear reader, are some of the promises of godliness; ponder them well, and you will at once appreciate the profitableness of godliness. To have this with contentment is great gain.

Contentment; this I believe is the only place in the Bible where this word occurs. The word contentment occurs frequently. The meaning of contentment as defined by Webster, is, I. trusting or satisfaction of mind, without dissidence; acquiescence; satisfaction; content; that which affords satisfaction to the mind. The opposite is discontentment, a state of dissatisfaction, uneasiness, unhappiness. Contentment, or discontentment is a state of the mind, and the first will render the possessor happy, the second will render him miserable.

Henry says: "Discontent is a sin that is its own punishment, and makes men torment themselves; it makes the spirit sad, the body sick, and all the enjoyments sour; it is the barrenness of the heart, and the rottenness of the bones." It is a sin that is its own parent; it arises not from the condition, but from the mind; as we find Paul contented in a prison, so Ahab discontented in a palace; he had all the delights of Canaan, at command, the wealth of a kingdom, the pleasures of a court, and the honors and praises of a throne; and yet all this *avails him nothing* without Naboth's vineyard. Inordinate desires ex-

pose men to continual vexation, and they that are disposed to fret, be they never so happy, will always find something or other to fret at." So prolific an exposition of discontentment commensurate to the mind of the reader, and I need not attempt further to illustrate it. Let all learn to avoid such a peace-destroying evil. Let us learn of Paul and Silas how godliness with contentment served them in times of sore trials and troubles; we will find them in the inner prison, their feet fast in the stocks, and their back and shoulders sore with many stripes laid on by the hands of brutal executioners, who are ready to strike off their heads at a blow in the morning, yet notwithstanding all this discontent, they are happy, *they are content*. They felt the stings of the rods. The ploughshare had ploughed upon their backs, had made long furrows, and the many stripes laid on them made their backs every sore; and we think they had right to complain. But no, they did not; at midnight, when we think they would try to get a little rest in sleep, they will pray. Their Master was first scourged and then crucified; and they may expect the same. Be it so, they will pray, and they will sing praises to God. I often think it would be pleasant if we had the prayer, and the Psalm they sang; but the Holy Ghost ordered otherwise and I will be content, and believe they prayed for these persecutors, as well as for the success of the Gospel.

But godliness with contentment is great gain. Reader, do you enjoy it? If so, just hold them close to the end; but if you have them not, strive lawfully night and day until you obtain them in God's own appointed way revealed to us in the Gospel.

THE COST OF WAR.

GIVE me the money that has been paid in war, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child in an attire that kings and queens would be proud of. I will build a school-house on every hillside and in every valley over the whole habitable earth. I will build an academy in every town, and endow it; a college in every State, and fill it with able professors. I will conquer every hill with a church, consecrated to the promulgation of the Gospel of peace. I will support in the pulpit an able teacher of righteousness, so that every Sabbath morning the chime on one bell should answer to the chime on another around the earth's broad circumference, and the voice of prayer and song of praise should ascend like a universal incense to heaven.—*Stichling*.

SUFFERING.

It is often said by way of conviction; sometimes by way of production—hence called trials; and frequently by way of prevention. Prevention is better than cure. Paul had a messenger of Satan sent to buffet him, not because he was proud, but lest he should be exalted above measure. He did not aware that he was likely to become inflated, but the Lord saw and prevented it.

The church is God's jewelry—His working house, where His jewels are polished for His palace; and those He especially esteems and means to make most resplendent He hath oftentimes His tools upon them.

By the people, in the second place, because his influence depends to a great extent upon their behavior in their intercourse with him on a personal, and in every place. To unduly land a minister is inadvisable, as it loses a hundredfold, either directly or indirectly. So for instance, a real respect is enhanced to the ministry, and happens to "anble" himself in a discourse, and then some sympathizing or admiring brother or sister stops up to him and says: "Why, good morning brother, you did splendidly today. That was one of the best sermons I ever heard." With a few like remarks, and then another and another, and by and by we can see advantage in our young preacher. Of course he deserves very much, but then he walks around and even wears his hat and looks round

at 12:15 in the morning

THE BRETHREN AT WORK

"Behold I Bring You Good Tidings of Great Joy, which Shall be unto All People," — LUKE 2: 10.

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THE COMPREHENSIVENESS OF FAITH

1983, p. 111, 114, 115, 117, 118, 119

For the Church of Laramie, Illinois

With love, the religious sense is synonymous with faith. Any faith is related to a certain ideal-idea-which is not "the object of the will" but only a *contemplative object* (to quotation: Heils 10 28, 39: "Without faith, it is impossible to please God," and "he gives no one life through faith" (Heils 11 6, Eph. 2: 8). By faith we are "justified," and only in the *contingency of the world* (Heils 5: 1, 1 John 3: 4). But this faith is more than trust in God and only faith in Christ as a means of salvation, but the faith of Christ as the life of His elect. Such is He in His union relation to God, and thus He is *in His union with us, in His work of redemption* (Heils 14 15). The faith of Christ is the life and efficacy of His Abomination, without a transfer of the life of which it was a witness. This union is only a terrible, agonizing of our condemnation.

[illegible]

of His life the blood had to derive the quality that gave it fitness for the great expiation. It was "weak and lowly in heart," every deed and impulse and expression of His being a part of the manifestation of God in the flesh, and served as as an Example, and then as a propitiatory for His redeeming work on the Cross. Nothing before us so grand as blood in our veins, a pure God not only put great honor upon our flesh, but the whole capacity of our mortal life, both as flesh and redeemer.

[illegible][illegible]

Some brethren who pray fluently, and speak eloquently for justification by blood, never if they happen to treat people as to the Atlantic ocean "in *typhoid*," and are more ready to charge a poor man an exorbitant price for a pound of butter, than give him one for Jesus' sake. This is not the faith of Christ. To restrict the Gospel to America, and find more blessing in receiving than giving, is a mania which would

[illegible]

The purpose which draws the Godhead into our world and into our nature, is the purpose which should actuate every member of the Church. "O THE HUMILIATING OF THEM IN FURNACE FIRST!" All our power to compass our godly mission is faith, and all the power of faith is Christ. When faith means less than Christ, it means just so much for the devil. If we were all to become set as apart from God, and mount up ourselves as in God, just as certainly as Christ is the Truth, would our life be the power of God unto the salvation of many.

How can any one truly believe the religious
the imputation of body and soul by the Holy
ly blood, and so continue to drag on a life of
wretched lividity, woe-compensating, and un-
rested at his belly, fooling himself with the
the imputed gratification of flesh, stammer the
hunts and haunts of the soul with hedonistic
pursuits and consumptive his energies in trying up-
on himself on earth, instead of transmuting him-
self into the spiritual world of the spirit, NATURE
The spirit is already waiting to receive him, and
the body and faculties allow spilling of his com-
pensation to others. Saints of old, and
ours, are within our compass, and our
possibilities are equal to theirs. *It is*
all things are possible to HIM THAT BELIEVETH.
And, in order to reach this our faith must
include the whole life of Christ and our own
DNA BELIEF. This gives to the soul
the power to change the world of flesh and make
it "strongly through the power that is in
Christ."

Let him be a buffoon against which the gates of Hell shall not prevail. Let every stream of light from the Sun or the Roshomon so, and every new advantage in your temporal circumstances and redoubts be a fresh motive to increased activity for the extension of Messiah's reign. Halleluiah, a rightly apprehended is the transmutation of Divine strength.

Let every one of us, beloved, be the inspired disciples of the great evangelist, and let the blood and his angels, and how let us stand shoulder to shoulder, heart to heart, and light for light, and heaven and unnumbered souls, till the light of Armageddon is won. (Rev. 18: 16.) I do not believe there are two spots on earth in which the Holy Trinity and the Holy Angels are more deeply interwoven than in Huntington and Laramie. The angels are the strength, organs & feet in the fulfillment of the promise, "I will send my witness come." O that every article was written out of the very heart of Jesus, and new scales opening on the bosom of Jesus, and new scaled infusion from His immaculate person of Jesus. What is not performed by the heart of prayer, should find its way into the heart. Let us all go out here. The fire will try every man's work, of what sort it is. (1 Cor. 13: 13.)

[illegible]

A MOTLEY PREACHER

A VIRGINIA paper reports that during the exhibition of a traveling menagerie and circus in a town of that State, where there was at the time some religious conversation in season, the painted jester of the troupe, in an illustrated his own reason capacity, and greatly cheered an audience, in which many church members were present, by delivering the following homily:

"My friends, I have taken in my household debts here today—more money, I estimate for us, than we must—of the Gospel in this community must receive for a whole year's service. A large portion was given by churchmembers, and a large portion of the audience is made up of people who are not in our churches, who are not church members, and yet, who are here to help us together and to give. You see how we have brought you together. Yet you come here and you don't see the heart of it, some sense. I am not here to—I am paid to do it. I made my living by it. You profess to be wise, and yet you suspect me in my folly. But perhaps you say you did not come here for the emeralds, but for the pearls. If you come simply to see the emeralds, why did you not simply look at them and leave? Now, if this not a pretty place for you to come and look at? You can't but be satisfied of something. You should be glad in such a thing as this."

The sensation following such a speech like this, in such a place, from such a person, may be imagined. The loud chrys attended themselves of the spirit thus produced and a religious crowd was attended on the field.

Let us all take it to heart we speak of those who have had the misfortune to fall on life's field. Help them up, lost old, do not heap scorn upon them. We did not see the conflict — we do not know the cause.

LINES ON THE TIMES.

MY friends what think ye of the times?
The world is filled with learned divines,
They must have money as they go,
Without they will not preach you know.

The love of Christ is not their aim,
They're seeking after worldly gain.
They waste their power for us to think,
And say what we shall end and drink.

They for our nation too, would pray,
If they could get sufficient pay,
And if they don't we all may go
Down to the pit of endless woe.

They are like Balaam, who, of old
Would Israel curse for love of gold,
They have great zeal to preach and pray,
Then long the widow's mile away.

I am surprised to think and see,
How people can so Muddled be,
To keep dumb dogs in pomp and ease,
Who will not bark without large fees.

But you who search the Word do know,
The way Christ's servants ought to go,
Can readily behold the road,
And see these men are not of God.

Solved by Annie Stahlbauer.

MISSIONARY.

BY P. E. RAYLOR.

(Continued from last work.)

WHO, we ask, that knows the power of the Gospel in delivering a benighted world, in reconciling cruel, rebellious man and placing in allegiance to a throne of high heaven; in cleansing the heart of man from the leprosy of sin, and illuminating it with the light and love of the Sun of Righteousness, would not put forth the proper effort to put his fellow-men in possession of such a heaven-furnished boon, sending abroad the Gospel in every clime and throughout every nation, until all the hamlets of Satan's enmity be converted into habitations of social order, undisturbed peace and fraternal kindness. "And all shall know the Lord from the least to the greatest, and their sins to be remembered no more" (Jer. 31:34).

Now having enumerated some of the glorious results which "Christianity in earnest" contemplates, we shall offer a few thoughts relative to the instrumentalities requisite for the final accomplishment of these glorious results.

1. The experience of the church through all epochs of the history, is that the only and most sufficient means for the world's conversion, is "Christ and Him crucified;" this is the grand center of attraction which entwine all influences, as the sun entwines around its support, looking toward the fulfillment of Rev. 11: 15, "For if Christ be lifted up He will draw all men to Him" (John 12:32). I have often been led to think that if the minister of the nineteenth century would lift the cross of Christ higher, and not mar their sermons with so many stories calculated to draw off the mind from the more vital part of the subject, the cause of our blessed Redeemer would stand higher in the estimate of the world, and God be more glorified.

No enterprise can succeed without proper and sufficient means and instrumentalities. If the Gospel is to be preached to every nation, kindred, and tongue, and if this, like most of all God's purposes, is to be brought about by and through human agencies, then does not the final and universal triumph of the Gospel greatly depend upon the manner in which the church employs her available and God-given means, and the zeal with which she moves forward in so glorious a cause?

When we turn to the sacred Word, 13: chapter of Acts, and examine the exam-

ple of the primitive church in sending forth her ardent ministers, it certainly sets forth a bright and glorious example for our guidance, and appeals in tones like thunder to the church of to-day, to "go and do likewise" (Luke 10:37). And soon thousands who are now "Bowing down to wood and stone" will be made to rejoice in the God of their salvation, and eternity alone reveal the sequel.

2. Instrumentality is the *where-with* to carry the "glad tidings of great joy" to our adjacent sister States and nations. To do this successfully, money is absolutely necessary; and he, who liveth for self only, and fails to fully realize in the letter and in the spirit, Matt. 10: 8, 10, needs to be converted, and the love of God shed abroad in his *call-stung heart*, until he is not only led to exclaim: "How much ought I to give to the Lord of my store, but how much ought I to retain for myself?"

3. Instrumentality is the *prayer* of the brethren. It is not only the duty of the church to contribute freely and liberally for the promulgation of the Gospel, but she must not forget those whom she may set apart for so glorious a work. She must accompany them to their respective fields of labor with her love and her sympathy, hold them up at a throne of grace, resolving that "God being her help," no personal sacrifice shall be too great if necessary for the accomplishment of her object, namely the glorification of God, the salvation of souls and the fulfillment of prophecy. These are but a few of the requisites necessary to accomplish God's purposes and designs, and he has placed them all, with many others, equally sufficient with in her reach, and God forbid that in this country of ours, "The light, ornament, and hope of the Christian world," seeming as it does with "religious liberties," that she should prove recreant to her trust. In conclusion methinks there could be no harm in "lifting the mystic veil of fatality," with the spy-glass of God's Revelation, take a peep down through the vista of coming years, and get if possible a faint glimpse of church-unionary accomplishments, and the encouragement which she has for its ultimate success, for God hath so willed. "All the earth shall worship thee, and sing unto thee, they shall sing to thy name" (Ps. 66: 4). "From the rising of the sun, unto the going down of the same, the Lord's name is to be praised" (Ps. 113: 3). "As truly as I live, all the earth is to be filled with the glory of the Lord" (Num. 14: 21).

Brethren, let us and be contented with such bright fore-shadowings of the final triumph of the missionary cause; but let us move forward "as one solid phalanx," girding ourselves anew to the work of carrying forward God's designs and purposes "until swords shall be beaten into ploughshares and spears into pruning-hooks," the Gospel peace assume its easy sway and "unto forget his fellow-men to slay," and Christianity rise triumphant over every opposition, and all over this mundane sphere, we shall stand as one entwined brotherhood in honor of Him, who shall say to Zion, "Thou art my people" (Isa. 51: 16).

HUMILITY IN DRESS.

BY D. F. RAYLOR.

BE clothed with humility: for God resisteth the proud, and giveth grace to the humble (1 Peter 5: 5).

That the apostle here speaks of dress, I have no doubt. I know there are some persons given to gay and fashionable clothing, who contend that this and similar passages have reference to the mind only, and to be clothed with humility, means to be clothed with an humble mind as with a garment. That to be clothed with humility also applies to the mind, I will not deny, but I assert that the primary meaning of the text, is humility and plainness in dress. The next words sufficiently prove this: "*For God resisteth the proud, and giveth grace to the humble.*"

To the truly humble, the outward garb as well as the conduct must be proof of the humility of heart. I have never understood how an humble heart can voluntarily clothe itself in gaudy, extravagant, foolish-made fashionable garments. That like begets like is as true as evil communications corrupt good manners, is true. It follows then that a gay, proud heart, begets a gay proud dress, and a meek and humble heart begets a meek and humble dress. This truth all ought to admit.

The popular churches of our age, in their ambition to be popular as well as to be numerically strong, have thrown open their doors very wide, that all who will, can come in without let or hindrance. If they only say, "I believe that Jesus Christ is the Son of God," they can come in without restraint in dress. Free Masonry or any of the secret oath-bound orders, dancing with all the amusements of the day, are all alike free to you. *Only believe* and you shall be saved. Will any dare deny that this has not been the order of the fashionable and popular churches? And dare we deny that the self-same spirit, (to some extent at least) is working in our own beloved Zion? Stop brethren, pause before you push your innovations further; look back and see to where it has led others.

I am glad to notice that the more thoughtful in these fashionable and popular churches, are making an effort to take a reformation. I see by the papers that the social dance is excluded from all the religious family societies. And on Sunday evening the 18th inst., the Rev. N. V. Leach at the Jackson Square M. E. church, preached on "*The influence of fashionable life, on the piety of young ladies.*" He held that costly apparel was hostile to the precepts and genius of the Gospel. It is a fruitful development of sinful pride, a standing reproach to religious practices and chokes up the fountain of general benevolence. The speaker dwelt on the superiority of moral adornment over the physical decoration. He advised young ladies to shun the traps of fashionable life. It has driven many a spirit on to a fatal reef. It has laid many a young lady on the consumptive's couch. It has dulled many woman's ear to the calls of the heathen, the church and the poor. It has shut the gates of heaven on many a generous soul. It has planted thorns in many a pillow, and from the bed of death many a Christian woman, rained by submissiveness to the imperious demands of fashionable life, has waited out the laurel of Solomon. "Vanity of vanities, all is vanity." Like an awful echo, eternity has answered, "Vanity of vanities, all is vanity." The attendance quite large. *Baltimore American, Monday, Nov. 18th.*

Whether Mr. Leach and coadjutors will succeed to effect any marked reformation remains to be seen, but their efforts is a lesson the brethren will do

well to heed. It is said with truth, that one ounce of prevention is better than a pound of cure. So it is better for the brethren not to let the spirit of pride run rampant through the church, than to try to heal its wound after it has run. But brethren may preach, I write, and you print cautions against the evil, what will it amount to if the churches do not enforce God's discipline against pride?

GOD RESPECTS CHARACTER.

BY N. STEPHENS.

SOME believe that God foreordained a part of the human family to eternal life, and some to destruction. Perhaps they do not so believe, but only think that God put forth such a decree. We do not believe that God is a respecter of persons, but a respecter of character. He regardeth not the person of any man, but the principle of holiness which is in the person.

It is claimed that God respected Abel and not Cain, but the language is: "His offering had respect unto Abel and his offering had not respect unto Cain, and his offering was better" (Gen. 4: 4, 5). Now it was not the person that called God to thus manifest Himself unto them, but the character of the offering. The offering of Abel was the most acceptable to God, and because of this, Cain was wrath, and his countenance fell. It could not endure this, the first trial, but through envy slew his brother.

Again, it is claimed that those who are ordained unto eternal life are ordained into the kingdom; and stand justified in the sight of God, and all this while they live in rebellion against Him. If this be so, why the need of the doctrine of repentance? Why call upon them to believe? Why seek them to obey? Christ says: "I am come not to call the righteous, but sinners to repentance." Now if sinners are ordained into the kingdom, it already belongs to them—they are in it, and when a man *is in a place* it is folly to try to get him. If already adorns while revealing in sin, why try to repent and believe? But God does not seek to work by sin. His Son declares that, "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." "While ye have light, believe in the light, that ye may be the children of light" (John 12: 36). Now if the light be already in a man, why tell him to believe in it? "Being born again, not of corruptible seed, but incorruptible, by the word of God which liveth and abideth forever" (1 Pet. 1: 2, 3). This is the way God directs us to get into the kingdom, and to walk in it. He does not say anything about doing nothing to get into His kingdom. Neither does He tell us to invent a way of getting in, but to repent and be baptized. This is God's way—this is the just, the true way.

"O GIVE THANKS UNTO THE LORD OF LORDS."

BY D. F. RAYLOR.

PSALM 85: 3.

"THANKSGIVING."

THE national day of thanksgiving has just passed. Some reflections and applications may be in place. Every day we find lessons by the wayside of life. Let us see if we can profit a little by what has just been named. One day every year is appointed by the President of the United States as "A day of thanksgiving and prayer." By custom this has been occurring on the last

Thursday in November. It is certainly a noble and commendable custom. How much consistent thanksgiving and evangelical prayer has ascended to "the God of Heaven," shall not be our purpose to inquire. But it is a pleasing thought that our sphere of life and labor has fallen in a land whose government recognizes the Sovereign Government of "the Lord of Heaven and earth." Notwithstanding all the pride, self-seeking and extravagance in this land and in the civil government, yet the power and goodness of God is acknowledged, by some in form only, by others in both form and spiritual thanksgivings. This man is brought to fulfill God's great and grand purposes, and to some extent to fear Him, in order that This church and faithful "Peculiar people," may labor for the peace and unity of Zion and the ingathering of souls. Our Lord and Master has called us out from among the world. This is the nature of the organization of His Kingdom on earth. Called out—"Chosen from among the world." "The World loves its own," and we who are called out should love the Church. The church is the Bride of Christ, and it has the special care of our Father in heaven. God protects us by the government of civil law in the land, and certainly He has not taught us to leave His work, and go back to the world, and to take part in the enmity and exercise of law. We are called out to exercise His better laws of love and grace, and salvation. The Lord has provided for our protection, that we may "Love a quiet and peaceable life," and be wholly given to His holy service. Let us not go back to "the beggarly elements of the world," but let us see to it that we think, and speak and act worthy of our high calling, and give ourselves to the doctrine and order of the church in all things that our growth and usefulness be not hindered. Under these important considerations, have we not very great reasons to give thanks to the Lord of lords for the sublime privileges and the unfailing protection of His people? Not only on any one day, but our thanksgiving should be

A DAILY SERVICE.

Every day, and all the day long, we ought to "pray without ceasing," and always "abound therein with thanksgiving." Of course, we have our special meetings for worship, praise and giving of thanks. But I cannot think any brother or sister would depend merely upon these occasions as the time for such service. Our public worship is the public manifestation of the devotional services of the Church of Christ. In the congregation one prays audibly. This is the order of the church, and the God we serve is a God of order. In the public service of prayer, every one who names the Name of Christ should engage in the quiet, fervent communion with God. This is the best way to make it a benefit. So filled with the spirit of prayer ought we to be when we kneel down with our brethren and sisters that we can at least sanction the hearty, spirit-breathing utterance of the one who leads in the prayer and thanksgiving. But away from the house of worship every one is his own leader. He that never gives thanks or prays at home, or in the field, or in the workshop, or at the desk or counter, or wherever his labors call him, has a hard yoke to bear, and knows but little of His Heavenly Father's wealth, and love, and sympathy. One of the Bible characteristics of a sinner is that "God is not in all his thoughts;" then what must be the charac-

teristic of the saint or disciple? If Jesus is mine and I am His, He will be "my chief joy." Our Lord would have all His disciples rich, high and happy thoughts of Him. Jesus is not satisfied that we should merely think of Him sometimes; it is His pleasure that those who are exposed to Him should realize and be delighted with His beauty. We should not regard Him as a mere necessity, like bread, but as a satisfying ravishing delight. This is why He is revealed to us as "the pearl of great price in His peerless beauty; as a 'bundle of myrrh' in all His delightful fragrance; as the 'Rose of Sharon' in its lasting perfume; and as the 'Lily of the valley' in its spotless purity." May it be a daily service with each one of us to be thankful for all things, and strive to learn more and more of the goodness and greatness, and incomprehensibility of "our God and Savior." But perhaps its greatest lesson every disciple has to learn, is, that we are

ALWAYS DEPENDENT.

In life and in death we are dependent upon the mercy and goodness of God. At every step, we are favored with God's providences. At every breath, we are on the brink of an endless, boundless eternity. O how solemn a thing it is to live! Some people say, it is a very solemn thing to die. But could we look at life as we merit, it would be far more solemn. It is the preparation time for another and better world. When we engage this one thought, upon which centers our eternal doom, O how fearful a thing it is to live! The privileges of grace neglected, where shall we find means of salvation? Dependent upon God for even life itself, with all its lawful advantages; dependent upon Him for the means of salvation from sin; and dependent upon His mercy when we have kept all His commandments; yet we are our own by word and deed. "We are bought with a price"—"the precious blood" of the Crucified Savior—yet we act so much in our own way, and depend upon our own wisdom and strength. How prayerless we are! It is all because we do not appreciate the religion of Jesus. No promise is our flesh to lead us after the things of the world, that we never seek God so earnestly as when we come in the cloud of trouble, or some trial of life which seems to exhaust our own resources. Let us learn our dependence upon God. Give thanks to the Lord of lords for every blessing every day. And soon we shall pass over to the other side, and offer praise with thanksgiving in perfection of eternal blessedness.

THE GOOD MAN'S DEATH.

BY J. J. MILLER.

HOW much does death hurt a good man? Not very much. Those who let the good man down into the grave and perchance get sentenced by a bribe are hurt much more than the good man who has gone to rest. The grandest place on earth to sleep, the softest pillows are in the Christian's grave. Jesus went there with His death robe, and when He came forth, no doubt would have taken away the death robe. But He knew that you and I must go there sometime and we need all that He had. If there is any one who should be emulated, it is the one who dies well.

Among the eight persons who stood around my father's death-bed, not served us as happy as he, for he had served His Lord eighty and four years. He had loved God as few love Him, and

what had he to fear? I do not think he was as happy sixty-two years before his death, the day when he was married as he was that night; as he had to go to and rejoice for whom he had accompanied for fifty-five years. He exclaimed, "I feel well, all is well." But can all men thus go out rejoicing? Each should so arrange his affairs that what they have honestly earned may not be scattered by those who have no right to it.

Fathers, if the announcement should be made this night that you must go hence, how would it be with your families? Have you prayed with your children, taught them the good way, and made your own calling sure? If so your graves will be easy, and your rest sweet.

AVOID THE SPOTS.

BY JAMES T. KINSAY.

MY mind is often carried back to my boyhood days, when the brethren who are now asleep in Jesus, earnestly contended for the Gospel order and plainness in dress. They shunned not to hold forth the Word of Life, and showed how many ways there were to become spotted by the world. To keep "unspotted from the world," and maintain pure religion, was their great concern for the members of God's house.

Again, I am made to wonder why so many of our children, when they come to where the two ways meet, take that way by the world. But then my wonder is somewhat lessened when I remember that Satan is all the time trying both them and God's children, and often puts into the heart of the latter the idea that there is no use in being so particular.

I trust there is no one more particular than God. If He notices sparrows, will He not also notice the least departure from the truth on the part of His children? O brethren, let us as who have children, instruct them in the way of the Lord, and when they grow up they will not depart from Him! Our conversation, conduct and dealings should never lead them away from God, but to Him. May we never be heard talking lightly of the things of God's house, nor despising the plain teachings of 1 Cor. 11: 4, 5. God talks here and we should listen to Him. Let us "contend earnestly for the faith once delivered to the saints," and not try to weaken that faith by opposing the practices of the church—practices which are the direct result of principles found in the Book of God.

Every time we attempt to put our thoughts in the place of God's thoughts, our inventions in place of God's institutions, we get away from Him. When we try to present our bodies as a living sacrifice by altering them in the fashion of the world, we become spotted. The man who tries to sacrifice that way is not diligently doing his Master's will. He is away from God, has a large world-spot in him, and is corrupting his own soul. To talk evil and take advantage of each other, are spots so ugly and so large that every Christian should be ashamed of them and avoid them.

We ought to know each other when we meet. This is right and just before God, and if one is plain in appearance and the other gay and fashionable, how can the plain man recognize the gay one? Too much care cannot be exercised in the keeping down the corrupting influences; and none of us should be willing to fellowship or tolerate anything that tends to degrade our holy religion and makes us impure. Our voice should, in all gentleness and firmness, be raised

against the evils that are constantly ruling and silently creeping upon us, and no God-fearing men be spared to hold the church in purity. Our ancient brethren prayed much in the family. Should we not be more engaged in this? Watch! lest the world creep upon us ere we know it. God help us to be careful and prayerful.

PENCIL MUSINGS.

BY S. C. BARNES.

NUMBER II.

RIGHT principles make men and women right. There is as much in knowing what is right and how to do it, as in doing it. Some believe and practice things because they think it is right. They don't know whether it is right, but only think it is right. This will never make a wrong thing right. When we disobey the Savior, we do not obey Him, yet some people think they do. To black our brother's boots and pass it off for foot-washing is false, and God does not call false things right things.

Some people think they are saved by works alone. Others think they are saved by faith alone. There is a few claims for God never said so. Not a few claim that baptism is not a saving ordinance, God never said it was not. Some claim that it helps no man to receive pardon from God, yet a man must be baptized to get into their church; claiming a man is fit for heaven without it, but unfit for the church. They thus try to teach that the church is purer than heaven. The man can be saved without it, but the baby cannot. Those that teach thus only think so. They don't know it, the baby may kick and scream as it will, yet it must submit to this "unsaving ordinance." There are some things that people can see with their eyes half open. These are men's institutions. There are things that some cannot see with eyes wide open. These are God's institutions. I sometime marvel at the wisdom of ignorance, and the ignorance of wisdom as displayed by many professors in the world of the world. The world over, the big I and little you is carried from lip to lip.

Langmont, Colo.

"GO AND TELL HIM."

"If thy brother trespass against thee, go and tell him his faults, between him and thee alone."

"I don't want to say anything to him about it."

"Go and tell him."

"I don't want to speak to him."

"Go and tell him."

"I don't want anything to do with him."

"Go and tell him."

"I am only afraid it will make a bad matter worse."

"Go and tell him."

"I may say something that I shall be sorry for."

"Go and tell him."

"I have made up my mind to say nothing about it."

"Go and tell him."

"I think I shall let the whole matter drop."

"Go and tell him."

"Well, I shall not do anything about it."

"Why call ye me Lord, Lord, and do not the things that I say?"

—Selected.

To be blessed with happiness we must be beautified with holiness.

